

FORCEFULLY ADVANCING THE KINGDOM OF GOD:

TEEN CHALLENGE NEW ENGLAND—

A SYSTEMIC APPROACH FOR KINGDOM GROWTH

A THESIS

SUBMITTED TO THE FACULTY OF

GORDON-COWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE DOCTOR

OF MINISTRY

BY

RODNEY B. HART

MAY, 2008

Copyright © 2008 by Rodney B. Hart. All rights reserved.

## DEDICATION

To my wife, Lynn and my three children, Apryl, Leah & Rodney Jr., who have been my greatest source of support and inspiration in writing this thesis. Thank you.

## CONTENTS

LIST OF TABLES .....	vi
ACKNOWLEDGEMENTS .....	vii
ABSTRACT .....	viii
CHAPTER 1 THE PROBLEM AND ITS SETTING .....	1
CHAPTER 2 TOWARD A SYSTEMIC PENTECOSTAL THEOLOGY OF MINISTRY AND MISSIONS .....	25
A Theology of Place .....	29
A Theology of Peace, The Mission of the Church .....	36
The Theology of Prayer .....	52
Our Struggle in a Fallen World .....	53
CHAPTER 3 LITERATURE REVIEW .....	61
Foundational Source One .....	61
Foundational Sources Two and Three .....	68
Subsidiary Literature Sources .....	73
CHAPTER 4 PROJECT DESIGN AND METHODOLOGY .....	79
Narrative of the Systemic Study .....	91
Reflection of the Process .....	94
Formatting Relevant Questions for our Study .....	96
CHAPTER 5 OUTCOMES, CONCLUSIONS, RECOMMENDATIONS .....	113
Reflection from a Horror Movie .....	113
Spiritual Principles Learned from the Case Studies Cited in Chapter 1 .....	114

TCNE is Recruiting, Training and Deploying an Army for God in Order to Forcefully Advance His Kingdom.....	119
Theology of Place Provides the Context of Our TCNE Mission .....	120
Theology of Peace Defines the Mission of TCNE .....	122
Theology of Prayer Defines the Nature of Our Struggle to Advance the Kingdom of God in a Fallen World .....	127
Next Steps/Recommendations for Further Study .....	137
APPENDIX 1 TEEN CHALLENGE NEW ENGLAND TIMELINE .....	138
APPENDIX 2 TCNE STAFF & STUDENTS AT LAKE CHAMPION 2006.....	139
APPENDIX 3 BEFORE & AFTER PICTURES OF TCNE GRADUATES .....	144
APPENDIX 4 TCNE CAMPUS WALK THROUGH .....	145
APPENDIX 5 TEEN CHALLENGE NEW ENGLAND CREDENTIALS CONFERRED .....	163
APPENDIX 6 MINISTERIAL COURSE REQUIREMENTS FOR RECEIVING CREDENTIALS WITH TEEN CHALLENGE NEW ENGLAND .....	166
BIBLIOGRAPHY .....	169
VITA .....	177

## TABLES

Table	Page
1. Revenue Growth.....	47
2. The Growth & Development of Leaders (From within the TCNE System).....	48
3. What Produces a Successful Teen Challenge Graduate? (Part 1: Thursday, July 28, 2000).....	82
4. What Produces a Successful Teen Challenge Graduate? (By Untitled Category).....	83
5. What Hinders a TC Student from Graduating? .....	85
6. What Hinders a TC Student from Graduating? (By Category).....	86
7. What Produces a Successful Teen Challenge Graduate? (Part 2 & 3: November 9-10, 2000, By Category).....	88
8. Revenue Growth.....	130
9. Exponential Revenue Growth.....	131
10. Capital Growth for Expansion.....	132
11. Final Budgeted Total Income- 2007.....	132
12. Forecasted Total Expenses- 2007.....	133
13. The Growth & Development of Leadership (From within the TCNE System).....	134
14. Student Bed Capacity.....	135
15. Healthy Growth & Development of a TC Center.....	136

## ACKNOWLEDGEMENTS

I would like to acknowledge and thank the following people because without their support this thesis would never have been written. Dr. Eleanor Gorsey, Kathy Campbell, Mark Bates, Allison Cruz, David Lekberg, WM. James Penswick and all the TCNE family have been key contributors in the completion of this thesis. My good friend and first reader Dr. Gregg Detwiler.

## ABSTRACT

This thesis explores the process of institutionalization of evangelical ministries. As a ministry grows it must inevitably develop formal procedures and policies to guide its operations. In this sense, institutionalization is not necessarily a negative thing. On the other hand, *institutionalization* can have a dark side if the original spiritual integrity and organic vitality that gave life to the organization is lost as the organization develops. In Chapter One of this thesis we look at how this process occurred within three organizations that started out as distinctly vital Christian organizations—Alcoholics Anonymous, the Young Men’s Christian Association, and the Salvation Army. We then apply these reflections as a means of avoiding these pitfalls within the ministry of Teen Challenge New England (TCNE).

Chapter Two puts forth a systemic Pentecostal theology of ministry and applies it to the ministry of TCNE, recognizing that a deficient theology will produce deficient ministry practice.

Chapter Three offers a review and reflection on various sources of literature that have helped shape our understanding in this thesis.

Chapter Four presents findings and reflections from two “hexagon” studies that TCNE conducted on its ministry. This “systems thinking” method is a means for seeing the often hidden complexities and interrelationships at work within an organization, which both hinder and help the organization to reach its desired outcomes.

## CHAPTER 1

### THE PROBLEM AND ITS SETTING

*When the Spirit departs from a man's body he is dead. When the spirit departs from a ministry like the Energizer Bunny its life can go on and on and on!*

-Rodney Hart

The nature of doing ministry is war. There are many arenas in which the battle must be fought. Church history records many powerful advances with much enemy territory plummeted. Only then to have the enemy gather his forces and counterattack taking back the ground he lost. Many ministries have begun in the Spirit only to end up with a remnant of the power they began with or in some cases no power of the Spirit at all.

The Alcoholics Anonymous movement began in the fire of the Spirit. The God of the Bible and the Gospel of Jesus Christ was preached and signs and wonders followed. Hopeless alcoholics were set free from their addictions! Now any “god” of your own understanding replaces the God of the Bible, and the power of the resurrected Christ replaced by any “Higher Power.”

The Young Men Christian Association began in the fire of the Spirit! They began by taking Jesus to the streets! The industrial revolution created overcrowded cities where young men came to seek work. Many ended up on the streets with no money, food or shelter. The Holy Spirit lead men to reach out and preach the gospel, and one of the most powerful ministries of the gospel was born in London and spread around the world!

Today it is merely the “Y”. The *Men’s Christian Association* has even been dropped from its name! It lost its mission to preach the gospel long ago!

What makes it possible for the Spirit to be taken out of a ministry yet it continues on? History teaches that Holy Spirit born ministries can become “converted” to human secularism. The AA and the YMCA are clear examples how the forces of hell invade Christian ministries and put out the light they once had. These two organizations still have social services that are viable and worthy of respect, but it’s also clear that they are no longer a threat to forcefully advance the Reign of God like they once did.<sup>1</sup>

The Salvation Army has one of the most remarkable histories that I have ever researched! William and Catharine Booth continue to be a source of powerful inspiration to me personally. They pioneered so many social service ministries! These ministries were all empowered by the blood of the Lamb and the fire of the Holy Ghost! Is the Salvation Army still marching to the burning beat of the hearts of their founders, whose hearts beat to win the world to Christ by any and all means! God surely used them to raise up a Salvation Army around the world? They set the standard high as a group that forcefully advanced the Kingdom of God. Is Salvation Army today on the same path to secular humanism that the YMCA and AA followed? Why does the Salvation Army receive state and federal funding for their programs when other faith-based recovery ministries are excluded from such funds? Have subtle compromises to gain funding changed them?

---

<sup>1</sup> This is not meant to denigrate the good that AA still does. In fact, much of their effectiveness that is still praiseworthy resides in the fact that there are still residual Kingdom principles that are present in AA, such as public confession of “sin”, creating a safe environment to do so, etc. Still, it must be acknowledged that both of these organizations have retreated from their loyalty to the clear declaration and dependence upon the gospel which is “the power of God for the salvation of everyone who believes” (Romans 1:16).

What about the future of Teen Challenge? Could history repeat itself again? Could the light of the gospel go out in Teen Challenge? If it did, would it continue to operate as a recovery home for drug addicts and alcoholics? Can we learn anything from the clear examples in history that should cause us to be vigilant because our adversary, the Devil, is surely out to destroy us?

Teen Challenge New England (hereafter referred to as TCNE) is the ministry focus of this dissertation. We will look at its historical development, considering such questions as: How can theological reflection and the discipline of systems thinking enhance our ministry? What can we learn from our past? What is the system of Teen Challenge New England? What are the mental models that shaped it? Do we have learning disabilities as an organization? How can we become a learning organization at every level of the ministry? Can a renewed vision change the culture of an organization if it's over forty years old? What can we learn from other models of like ministries such as the YMCA, Salvation Army and AA?

Particular focus will look to examine primary culture systems and secondary culture systems in TCNE. How do they function in meeting needs of the ministry? How can primary culture values continue to thrive? What are the subtle ways that the forces of hell would try to invade this ministry to put out the light of the gospel? What does it take to turn a ministry around? Is institutionalization inevitable with the growth of budgets and infrastructure? What role does board of directors have to play?

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. (Matthew 11:12)

Yet I hold this against you: You have forsaken your first love. (Revelation 2:4)<sup>2</sup>

Biblical revelation and history teaches us that ministries born in the fire of the Spirit of God, fulfilling the great commission, forcefully advancing the king of God must contend with forces that would influence them from losing their focus. The Word of God clearly instructs us to be vigilant.

1 Peter 5:8 admonishes, “Be self controlled and alert. Your enemy the devil prowls about like a roaring lion looking for someone (*or a ministry*) to devour” (my amplification). We will be looking at three case studies that will speak directly to the subject of this thesis: the Alcoholics Anonymous movement, the Young Men’s Christian Association and the Salvation Army. The first is the Alcoholics Anonymous movement. Early AA documents claimed a spectacular 75%-to-93% success rate in the Akron and Cleveland areas among “medically incurable” alcoholics who “really tried.” Yet today, some scholars and government experts believe AA’s success rate is as low as 1 to 5 percent.<sup>3</sup> Something has changed!

When we study the genesis of the AA movement we find that it was formed out of an evangelical movement called The Oxford Group (OG). The OG was focused upon changing the world “one person at a time.” At OG “house parties” members “surrendered” on their knees and gave testimony (or shared) of their deliverance from

<sup>2</sup> All Scripture quotations are taken from the *New International Version* unless otherwise noted.

<sup>3</sup> Dick B., *Dick B.’s Website*, <http://www.dickb.com/JamesClub.shtml> (accessed December 2006).

their “sin” of alcoholism, smoking, etc.<sup>4</sup> This movement was evangelical. Frank Buchman the leader of The OG simplified this life-changing program by using this expression: “Sin is the problem. Jesus Christ is the solution. The result is a miracle.”<sup>5</sup> The OG sought fellowship with God and one another in team meetings, working in groups, and sharing their experiences with others. This became the model which AA would follow. The co-founders of AA are Bill Wilson and Dr. Bob Smith. These men were both incurable alcoholics and were both miraculously healed from their alcoholism through the ministry of OG members. This group evangelized in the power of the Spirit!

Bill Wilson was hospitalized for alcoholism in December of 1934. OG member and old drinking buddy of Bill was Ebby Thatcher. He went to visit him in the hospital and the result was Bill experienced his “white light” spiritual experience.<sup>6</sup> Told in Bill’s own words,

Though I certainly didn't expect anything, I did make this frantic appeal, "If there be a God, will He show Himself!" The result was instant, electric beyond description. The place seemed to light up, blinding white. I knew only ecstasy and seemed on a mountain. A great wind blew, enveloping and penetrating me. To me, it was not of air but of Spirit. Blazing, there came the tremendous thought, "You are a free man." Then the ecstasy subsided. Still on the bed, I now found myself in a new world of consciousness which was suffused by a Presence. One with the Universe, a great peace came over me. I thought, "So this is the God of the preachers, this is the great Reality."<sup>7</sup>

<sup>4</sup> *Alcoholics Anonymous Website*, <http://www.alcoholics-anonymous.org> (accessed December 2006).

<sup>5</sup> Dick B., "Oxford Group Ideas that counted in early AA," *Dick B.'s Website*, <http://www.dickb.com> (accessed December 2006).

<sup>6</sup> *Alcoholics Anonymous Website*, <http://www.alcoholics-anonymous.org> (accessed December 2006).

<sup>7</sup> “A.A. History -- Let's Ask Bill Wilson,” *Barefoot's Recovery Site*, <http://www.barefootsworld.net/askbillw.html#19> (accessed December 2006).

After this experience Bill Wilson never drank again until his death in 1971. This powerful salvation experience changed Bill Wilson's life forever. He dedicated himself to reaching other drunks with the message of the gospel. Bill Wilson worked with alcoholics at the Calvary Mission and Towns Hospital, emphasizing his "hot flash" spiritual experience. Alcoholic OG members began meeting at his home.<sup>8</sup> An astounding seventy-five to ninety-three percent of the early members of AA recovered from their seemingly hopeless diseases of alcoholism. They did it by relying on God and by basing their relationship with Him on the principles of the Bible. This comprehensive history discusses the biblical sources from which AA's founders said they obtained their recovery ideas—focusing particularly on the Sermon on the Mount, 1 Corinthians 13, and the Epistle of James. For many AAs, the Bible was a standard of truth upon which they could depend for the power and guidance that they needed in their lives.<sup>9</sup>

This ministry began to grow in an exponential way. The rush was so great that new members sober themselves but a week or two, had to be used to instruct the still newer arrivals. Several private hospitals threw open their doors to cope with the emergency and were so pleased with the result.

It is important to note that AA had not formalized their identity as AA and during this initial phase were functioning as the Oxford Group. There is ample evidence of the primacy of a Bible and Christ-centered dependence within AA's early development as evidenced in the following excerpted quotes:

To the great surprise of everyone, this rapid growth, hectic though it was, did prove very successful. Within 90 days the original group of 30 had expanded to 300; in six months we had about 500; and within two years we had mushroomed to 1200 members distributed among a score of groups in the Cleveland area. Although we have no precise figures, it is probably fair to say that 3 out of 4 who came during that period, and who

<sup>8</sup> "A.A. History -- Let's Ask Bill Wilson," *Barefoot's Recovery Site*, <http://www.barefootworld.net/askbillw.html#20> (accessed December 2006).

<sup>9</sup> Dick B, "Alcoholics Anonymous History: The James Club and The Original A.A. Program's Absolute Essentials," *Dick B.'s Website*, <http://www.dickb.com/JamesClub.shtml/> (accessed December 2006).

have since remained with the groups, have recovered from their alcoholism.<sup>10</sup>

This is a powerful example of AA operating as an evangelical ministry. The white flash experience of Bill Wilson could be compared to the conversion of the Apostle Paul. The Apostle Paul, after his conversion, became a missionary to reach the gentiles. Bill Wilson became a missionary to reach other hopeless drunks like he himself once was. The OG ministry model of home groups became the way AA would operate even after Bill Wilson departed from them. In 1937 leaders from the OG ordered alcoholics staying at the Calvary Mission not to attend meetings at Bill and Lois Wilson's home. They were criticized by the OG members for having "drunks only" meetings at their home.<sup>11</sup>

At this point the AA group stopped attending the OG meetings.

This initial departure from the evangelical OG is perhaps the key to understanding how AA drifted from a gospel model to what is today a secular model of recovery. Bill Wilson was never really grounded in the Bible. His Christian conversion became less important to him as the years went by. Once asked if AA was a religion he completely denied it was. He went on to say that both he and the co-founder of AA Dr. Bob separated their own personal religious views from the work of AA.

Dr. Bob, my co-partner, had his own religious views. For whatever they may be worth, I have my own. But both of us have gone heavily on the record to the effect that these personal views and preferences can never under any conditions be injected into the AA program as a working part of it. AA is a sort of spiritual kindergarten, but that is all. Never should it be called a religion.<sup>12</sup>

This statement establishes that AA had completely lost its roots as an evangelical outreach. It continues today as one of the most well known models for rehabilitation. It is fully endorsed by the medical community as the best long term recovery treatment for all forms of addiction. Even though AA claims no religious affiliation the dynamics of

<sup>10</sup> "A.A. History -- Let's Ask Bill Wilson," *Index of AA History Pages on Barefoot's Recovery Site*, [www.barefootsworld.net](http://www.barefootsworld.net) (accessed December, 2006).

<sup>11</sup> *Alcoholics Anonymous Website*, <http://www.alcoholics-anonymous.org> (accessed December 2006).

<sup>12</sup> "A.A. History -- Let's Ask Bill Wilson," *Barefoot's Recovery Site*, [www.barefootsworld.net/askbillw.html#20](http://www.barefootsworld.net/askbillw.html#20) (accessed December 2006).

its fellowship, derived from scripture, demonstrate the highest values of Christianity. AA's unconditional love and acceptance of its member's challenges any evangelical church where intolerance and judgment for missing the mark amongst its members is often found.

This is clearly a primary culture, meeting its member's needs through relationship. AA never developed a secondary culture, needs met through economics, which diminished its relational focus. It remains today a primary culture organization; people committed to reaching and helping others caught in the trap of addiction. Their original sole purpose to help others without any consideration for monetary gain remains today. This is the strength of its organization.<sup>13</sup> However, AA is no longer a force to advance the Reign of God as it once was! The mission to sober up drunks is different from proclamation of the Gospel to set the captives free. The gospel proclamation results in advancing the eternal purposes of God by building a priesthood of believers. This can only be achieved when Christ Jesus is proclaimed as the only Lord and Savior for mankind. He is the only mediator with the Father of heaven, for there is no other name under heaven given among men by which we must be saved than Jesus Christ (Acts 4:12).

---

<sup>13</sup> Doug Hall uses the terms, primary and secondary culture, in his lectures. These two terms are used to describe how needs are met in each culture group. A primary culture group is a relational culture where needs of the group are met primarily through relationships. A secondary culture group meets the needs of the group through economics. To illustrate this further a tribal culture in Africa will use the village or extended family if they need a baby sitter. In Manhattan, NY they would probably use a nanny service and pay for it. Doug also makes the point that Christianity thrives in a primary culture and struggles and declines in a predominant secondary culture.

Now let us look at our second case study, the Young Men's Christian Association. The YMCA, or the Y as it is known today, has a rich history of an evangelical mission that was forcefully advancing the Reign of God. The following excerpts show that history clearly:

The YMCA was founded in London, England, on June 6, 1844, in response to unhealthy social conditions arising in the big cities at the end of the Industrial Revolution (roughly 1750 to 1850). Growth of the railroads and centralization of commerce and industry brought many rural young men who needed jobs into cities like London. They worked 10 to 12 hours a day, six days a week.

Far from home and family, these young men often lived at the workplace. They slept crowded into rooms over the company's shop, a location thought to be safer than London's tenements and streets. Outside the shop things were bad—open sewers, pickpockets, thugs, beggars, drunks, lovers for hire and abandoned children running wild by the thousands.

George Williams, born on a farm in 1821, came to London 20 years later as a sales assistant in a draper's shop, a forerunner of today's department store. He and a group of fellow drapers organized the first YMCA to substitute Bible study and prayer for life on the streets. By 1851 there were 24 YMCAs in Great Britain, with a combined membership of 2,700. That same year the YMCA arrived in North America: It was established in Montreal on November 25 and in Boston on December 29.

The idea proved popular everywhere. In 1853, the first YMCA for African Americans was founded in Washington, D.C., by Anthony Bowen, a freed slave. The next year the first international convention was held in Paris. At the time there were 397 separate YMCAs in seven nations, with 30,369 total members.

The YMCA idea, which began among evangelicals, was unusual because it crossed the rigid lines that separated all the different churches and social classes in England in those days. This openness was a trait that would lead eventually to including in YMCAs all men, women and children, regardless of race, religion or nationality. Also, its target of meeting social need in the community was clear from the start.<sup>14</sup>

---

<sup>14</sup> "A Brief History of the YMCA movement," *YMCA Website*, [http://www.ymca.net/about\\_the\\_ymca/history\\_of\\_the\\_ymca.html](http://www.ymca.net/about_the_ymca/history_of_the_ymca.html) (accessed December 2006).

The YMCA reached North America in 1851 when the organization established branches simultaneously in Montreal and Boston. Once established in the United States, the YMCA movement grew rapidly. By 1860, more than 205 YMCAs throughout the United States offered identical services to those in London.

Early YMCAs were evangelistic. Many young men spent weekends and evenings in street evangelism distributing tracts and Bibles. Others served in city missions and preached from soap boxes on street corners. This evangelical outreach with its primary purpose of prayer and Bible study became the passion of one of America's greatest evangelists Dwight L. Moody.

Millions of dollars were raised to purchase property in major cities before the turn of the twentieth century. These properties and the facilities built upon them were paid for by the generous donations of evangelicals. D.L. Moody became secretary and then President of the Chicago YMCA. He served in leadership from 1865 until 1871. Under his leadership the YMCA prospered greatly!

Moody raised large sums of money to build the first hall for YMCA in Chicago. September 29, 1867 the building was dedicated. In his speech on this occasion Moody recounted the blessings the YMCA had received and how God had led them from small beginnings to their present position of influence. He made a characteristic plea for an aggressive attack upon the strongholds of sin, saying Christians had been on the defense too long. He confessed his belief that by the Lord's blessing a religious influence was to go out from this YMCA that "should extend to every State in the Union, and finally crossing the waters, should help bring the whole world to God."<sup>15</sup>

Moody had a vision to win the world! Under his leadership and influence the YMCA grew exponentially. He raised millions of dollars to buy property and build facilities across America and Great Britain. He was an "out of the box" leader who had incredible passion and energy that he dedicated to forcefully advance the Kingdom of God! Even though he was an incredible fundraiser his passion was the spiritual focus of the YMCA.

---

<sup>15</sup> William R. Moody, *The Life of Dwight L. Moody* (Amsterdam: Fredonia Books), 116.

In every city in which he worked, on both sides of the ocean, his work and words summoned to the YMCA a group of consecrated layman, and with them the financial resources which everywhere promoted the extension and usefulness of our work for young men.<sup>16</sup>

This front line evangelical ministry was a force around the world to advance the Kingdom of God! How can we explain how it became converted to secular humanism?

The YMCA is all over the world! If you were to ask 100 people today if they knew the YMCA was a street preaching, Bible teaching ministry in its beginning, how many would say “yes”? I was at a meeting with several YMCA staffers and asked them if they knew the roots of the organization. They all said yes, but none of them really did. Their understanding was that it began as a social outreach and grew and developed as such. They were shocked to hear that prayer, preaching, and Bible study saturated every part of its social outreach program.

One of the many websites dedicated to the YMCA stated,

Although the YMCA has changed considerably since it was founded 160 years ago, our guiding principles remain the same. From small beginnings, the YMCA Movement has grown to become one of the biggest Christian charities in the world working in over 120 countries with 30 million members worldwide.<sup>17</sup>

The size of the YMCA is incredible! I do not agree that the guiding principles remain the same. The guiding principle of the YMCA was as Moody put it, “to win the world for Christ.” This is no longer even a consideration.

All of the social programs of health, lodging, sports, reading rooms, lectures and all of its outreach in the developing years of the YMCA were focused on evangelism and

<sup>16</sup> Ibid.,118.

<sup>17</sup> YMCA Website, <http://www.ymca.com> (accessed December 2006).

discipleship! Today Christ has been removed from any part of its mission. This did not happen suddenly. The removal of the gospel from its mission was a subtle shift of focus.

Whereas AA's growth and development sprang from and retained primary culture approach with very little secondary culture infrastructure, the YMCA's growth was very much a revival movement. Its growth did include the developing of a very large secondary infrastructure of buildings and budgets. Was it the demand of these large budgets and infrastructures that turned the focus and attention from the spiritual to the secular? It is my belief that this is the case, but one thing is for sure; the YMCA today has had the Spirit of Christ taken out of it.

The next case study we will look at is the Salvation Army. This ministry began in 1865 as an outreach post in the east side of London. The purpose of this new work was to bring the salvation message to those the church had failed. God had laid on William Booth's heart the plight of those the church had written off as not worth reaching. "To me," Booth declared, "men, especially the worst, possess the attraction of gold mines."<sup>18</sup> This passion to reach the worst of sinners by any and all methods often met with criticism from other church leaders.

The Booths would have been content to do this ministry under the auspice of the Methodist Church. Their departure from them was due to the Conference president's refusal to allow them to continue their evangelistic campaigns. After considerable struggle and much prayer William handed in his resignation. Their formal connection

---

<sup>18</sup> Trevor Yaxley with Carolyn Vanderwal, *William & Catherine: The Life and Legacy of the Booths* (Minneapolis: Bethany House, 2003), 124.

with any of the Methodist groups was over.<sup>19</sup> This departure is evidence of how a denominational system in an attempt to control ministry inside of their “box” sometimes provoke separation movements.

This is a tell-tale sign of institutionalization. How ironic is it that the founder of the Methodist movement, John Wesley, was forced to leave the Anglican Church for some of the same reasons! Why is it that church denominations struggle to accept the anointed ministries lead by individuals, advancing the Reign of God, with signs and wonders following their efforts? The East London Christian Mission began July 5, 1864. William never imagined it would become an army!

Although William had originally regarded his work as in East London as a link between the unchurched masses and the churches, he quickly discovered that his idea of getting people saved and sending them to the established churches was not practical. For a start, the new converts refused to go when sent; second, they were neither welcomed nor wanted; and finally, William himself wanted at least some of them to work with him in his mission to save others in East London.<sup>20</sup>

The East London Christian Mission became The Christian Mission as other ministries in other cities were established. Evangelists were sent to conduct meetings and campaigns and new opportunities for expansion grew more and more. The congregations in East London alone were reaching eight thousand by 1870. The Christian Mission faced a critical challenge after thirteen years of growth.

The slow, tedious process of government by conference was not only restricting the growth and expansion of the mission, it was threatening to destroy its life altogether. After great consideration and prayer, William decided to act. In Jan. 1877 he called a meeting for all mission leaders

<sup>19</sup> Ibid., 112.

<sup>20</sup> Ibid., 129. This is a common challenge that para-church ministries often face when they do evangelistic work independent from a local church. It will be discussed further when we look at the Teen Challenge Model.

and evangelists to discuss the constitution and future of the organization. It was agreed unanimously that the mission had outgrown the committee style of government and that it should come under the direct authority of the General Superintendent William Booth. They concluded that theirs was a war and as such, the annual conference should be a council of war, not a legislative assembly.<sup>21</sup>

The organization that had begun thirteen years earlier had come of age. A new name, The Salvation Army, a new governmental structure that was revolutionary, and the methods were considered outlandish, but the results were astounding!

By 1885, The Army was operating a total of 802 corps in England and 502 corps in ten overseas nations.<sup>22</sup> The number of officers already serving full time in the Army was close to three thousand. This was a revival movement! This type of powerful growth was due to the fact that they were operating in a very systemic way. Every new convert was immediately incorporated in the whole system.

New converts were put to work immediately... “Every man saved...and every man at work, always at work, to save other people” quickly became the aim of the mission.<sup>23</sup>

The Booths understood that a new convert needed to understand the plan and purposes of God right from the start. Salvation was not to be for individual benefit.

They need to be brought to see that they are not only called to the adoption of sons, but to the work of servants-not only to feel the privileges of the kingdom but to be actual co-workers for God in bringing others to share these blessings.<sup>24</sup>

<sup>21</sup> Trevor Yaxley with Carolyn Vanderwal, *William & Catherine: The Life and Legacy of the Booths* (Minneapolis: Bethany House, 2003), 145.

<sup>22</sup> Ibid., 193.

<sup>23</sup> Ibid., 130.

<sup>24</sup> Ibid., 129.

Today the Salvation Army is all over the world. They recently received a 1.5 billion dollar donation from the Krock Family Foundation. This donation is one of the largest single donations ever given to a charity in the history of the world! Yet, the Salvation Army has developed such a huge secondary culture infrastructure that each year the pressure to produce the dollars needed to keep their programs going is formidable! The attention and focus of this once thriving Army of God forcefully advancing the Reign of God around the world is in a constant struggle to just survive another year. The evangelistic thrust to reach the worst of society with the gospel produced a program for rehabilitation.

This ministry of rehabilitation was Christ-centered, faith saturated, and was totally dependant on the Word of God for its authority to inform all of its practices. Today there are still many consecrated Christians serving in the Salvation Army. However, these dedicated Christians are no longer free to lead their rehabilitation ministry programs proclaiming Christ as the only solution to their life controlling problems. In order to gain federal dollars to operate its programs they can no longer proselytize those coming to them for help. Their methods have been converted to medical model rehabilitation. Their methodology is without Christ. The blood of the lamb and the fire of the Holy Ghost which permeated all that the Army did have been replaced by the practices and methods of secular humanists. The Salvation Army still operates churches as a part of their organization. I'm specifically referring to the social outreach and relief programs that they receive government funding for.

These case studies illustrate how a ministry can lose the very spirit from which its life came and yet still continue on functioning. The survival of the institution becomes

the focus of leadership. The process can be so subtle and gradual that nobody sees it happening! It gradually becomes about maintaining programs and keeping the machine running. Meeting the budget becomes the dominating force that paves the way for the institutionalization of a ministry.

Having examined these three case studies we now want to turn our attention to the ministry of Teen Challenge. We will look briefly at its birth and development as a ministry in the United States from 1958 to 1999. Then we will narrow our focus to the development of Teen Challenge in New England from September 1999 until the December 2006.

The ministry of TC began in 1958. David Wilkerson went to New York City prompted (compelled) by the Holy Spirit to share the gospel with a gang on trial for murder. He never got to speak with this particular gang, but he did go to the streets of Brooklyn where he preached to several different gangs. The conversion of a notorious gang warlord, Nicky Cruz, is told in the bestselling book *The Cross and the Switchblade*.<sup>25</sup>

TC has since become one of the largest worldwide networks of faith-based rehabilitation centers in the world. The transition from a gospel street ministry among gangs in the streets of NYC to a residential faith-based recovery ministry occurred as drug use in the USA was exploding during the decade of the sixties. David Wilkerson and many others dedicated themselves to reaching heroin addicts and gang members,

---

<sup>25</sup> David Wilkerson, *The Cross and the Switchblade* (New York: The Berkley Publishing Group, 1962), 165.

believing that the salvation message of Jesus Christ would set them free from their addictions and transform their lives.

A residential discipleship model of rehabilitation was developed through trial and error. By the late sixties, a model was developing of how to operate the ministry. A network of centers began to be established in the United States. The ministry became a twelve month residential program divided into two phases; the first phase, *induction* and the second phase *training*. The induction phase was three to four months and the training phase eight months. The first training center was established when David Wilkerson purchased a dairy farm in Rehrersburg, Pennsylvania.

TC Boston was incorporated in 1964, began in rented facilities, and then in 1968 purchased property in Brockton, Massachusetts. I entered the TC ministry in Brockton on July 7, 1975. At that time a new Executive Director had recently been hired. There were only three other students in the program. The ministry was hanging on by a thread. There had been very little sustainable growth and development of the ministry since its incorporation ten years earlier.

For the next twenty-four years there was moderate growth and development. During those years a dormitory for thirty men was built, three multi-family homes were acquired for staff housing, and a gymnasium was built. These properties combined made a nice campus. The ministry had established economic stability to sustain its budget. The name had been changed from Teen Challenge Boston to Teen Challenge New England. The name change created a single-campus monopoly in the six-state region.

There was not a vision for expansion beyond Brockton. In fact, there was fierce opposition against any other ministries being established in New England using the name

Teen Challenge. In 1982 my wife and I moved to Boston and began Outreach Ministries, a street ministry and residential recovery home for men. At the time we were not allowed to become affiliated as a Teen Challenge ministry because the Teen Challenge New England Board of Directors would not approve it. (*I will reflect on this later in this thesis.*) Outreach Ministries Inc. opened another ministry in Providence, Rhode Island for men and women in 1994. After seven years establishing these ministries, my wife and I felt the call of God to go to South America to pioneer TC in that region of the world. We left the ministry in Boston and Providence in very capable hands and eventually Outreach Ministries Inc. became a fully accredited TC ministry.

I will not elaborate at this point about our ten years on the mission field establishing TC ministries in various Latin American countries. Suffice it now to say that I learned a whole lot more about the essentials of TC ministry while having a whole lot less to work with in a third world country. After the tragic death of the TC Brockton Director, we were asked if we would be interested in returning to New England to assume that position. My wife and family never longed to return to the USA, but we both knew in a powerful way that it was the Lord's will to do so. Therefore, we returned to New England and I was installed as Executive Director of TCNE in September 1999.

While we were in Paraguay South America, Outreach ministries officially became a recognized TC organization. They were operating a men's facility in Dorchester, MA and a Women's ministry in Providence, RI. In 1996 another TC center was opened in New Haven, CT. There were a number of presenting challenges at the time. Overall there hadn't been any growth of these ministries in a decade. There was a high level of dysfunction and institutionalization permeating the whole organization. Leadership focus

was to secure enough funding to maintain programs. There was no compelling vision for the region, status quo became the norm. There also was the tragic death of the Brockton Director and allegations of drug use among the leadership in Brockton MA.

The Outreach Ministry's TC Director had recently resigned because of allegations of drug use as well. The New Hampshire Director had only recently opened the ministry but was having great struggles, primarily with staffing, and was ready to close the ministry down. He was suffering from burn out and felt all alone in his battle. The only bright spot was the New Haven, Connecticut TC. This ministry began in 1996 and was developing well for a new ministry.

There was a history of contention and distrust between each of these ministries. Some might say they hated each other. Each of these ministries was independent, each with its own Board of Directors. After I became Director of the Brockton ministry, I met with the other Directors to discuss how we could work together. Rev. Otis Stanley, Superintendent of the Southern New England Assemblies of God, had a strong desire for there to be one Teen Challenge New England. We all agreed with him and decided to reorganize into one TCNE with only one Board of Directors. This was a significant step forward in the right direction. I was named the Executive Director of the newly organized corporation.

At that time TCNE was made up of the following:

- Almost a million dollars in combined revenue
- 48 students in the program
- 13 salaried staff

After seven years TCNE has grown to become one of the largest TC ministries in the USA!

- 2007 revenue will exceed seven million dollars
- 460 students in the program
- 125 salaried staff, 95% of which are graduates of the program

The discipline of systems thinking is the single most contributing factor producing the dynamic growth of our organization. We needed to discover the indivisible whole system of TC. How could we see everything we do working together to produce one outcome? What is our compelling vision that connects all the different departments of our organization? We certainly have not arrived but we have begun to function as a learning organization. Our vision is empowered by and defined by the central teaching of Jesus to *forcefully advance the Kingdom of God* until he returns (Matthew 11:12). We understand our mission of rehabilitation not as an end in itself, rather a strategic part of our mission to recruit, train and deploy an army for God.

TC will celebrate its 50th anniversary in 2008. One of the predictable problems of a 50-year old organization is to believe its programs and methods are set in stone. This is how ministries begin to become mechanical. In TC this occurs when leadership positions are filled to just run a department. Students become part of the machinery to get their job done. But there is a big difference between merely running a department and leading a dynamic part of a ministry that has as its aim to forcefully advance the Kingdom of God! When a TC ministry becomes institutionalized there is a big separation between students and staff. A tyrannical leadership culture is created when staff feels that they are to be heard and obeyed and never questioned.

Financial pressure to meet budget can become a task master. While it is true that every organization needs to produce sufficient revenue to operate, it doesn't mean that finances need to become the one and only concern of leadership. The most important area of stewardship for leaders of a ministry is not financial. When the bottom line of the financial statement is the primary concern for leadership in a TC ministry institutionalization has already taken root.

It is my conviction that our primary stewardship concern should be authentic and lived-out biblical spirituality! Spirituality starts at the top of a TC ministry. If TC leadership neglects or takes biblical spirituality for granted TC will become one more example of a Christian ministry that gets converted to secularism. The whole purpose and culture of TCNE has become defined by forcefully advancing the Kingdom of God in every thing we do at every level of the ministry.

TCNE is not a merely a faith-based program to rehabilitate drug addicts and alcoholics. Our greatest identity is found in being a part of the Army of the Lord Jesus Christ! Those who come to our doors seeking rehabilitation have been sent to us by divine appointment. Our task is defined by the Great Commission: Preach the Gospel and make disciples! Everything we do needs to be understood in this way. We need anointed spiritual leadership at every level of our organization.

TC becomes mechanical when leadership compartmentalizes the ministry. If the prevailing view is that spirituality and discipleship take place in the chapel and the classroom, and vocational training is to prepare students to re-enter the work place when they graduate the program, we are headed down a perilous path. This view has some fundamental systemic flaws to it. Spirituality must permeate every aspect of the ministry.

All leadership must be pastoral and anointed. We want pastoral leadership in the kitchen and not just the chapel.

Personal mastery is a core discipline of systems thinking. This means that we are all committed to life-long learning. TCNE has established its own Bible Institute to provide continuing education for all its leadership. This education is mandatory and is intended to build leadership capacity at every level of TCNE. The core curriculum of twenty four courses meets the academic requirements for receiving ministerial credentials. This in service training institute has been the primary source of developing our staff throughout New England. This has resulted in 35 men and 10 women receiving their credentials as ministers. This has been a key leverage point enabling TCNE to have a continually growing reservoir of developing leaders to meet the needs of an expanding ministry. Only five percent of our salaried staff has been hired from outside of TCNE. This is not typical of the majority of TC ministries.

The mental model that is most prevalent in TC is that of a para-church ministry. A para-church ministry is understood to function along side of the church with a special function and role as its mission. In the case of TC that role would be to provide for a twelve month residential discipleship program for people caught in the trap of addiction. It is assumed that the traditional church is not equipped to provide for this highly specialized type of ministry, though there are exceptions.<sup>26</sup>

Para-church ministries are specialists in a particular field. Examples would include Prison Fellowship, Campus Crusade for Christ, Youth for Christ, and some

<sup>26</sup> There are some churches that do operate very effective rehab ministries. One such example is Victory Outreach, founded by a TC graduate, this is a worldwide fellowship. For more info see <http://www.victoryoutreach.org>.

would include TC in this list. I have heard it said that para-church ministries produce para-church Christians. This speaks about the tendency of converts and disciples of a para-church ministry that tend not to assimilate in the life of a local church.

This is true of TC graduates more often than we want to admit. There has been debate about whose fault it is; the blame game ensues. The local church blames TC for not preparing students to be good church goers. TC blames the local church for not being “on fire” for God. This is a systemic problem that has no simple solution.

TCNE has begun to plant churches. The Salvation Army began as a para-church ministry with a primary focus on evangelism, but they became a church movement that took responsibility to raise up their own leadership and plant their own churches. TCNE has embraced this model and the results speak for themselves. I have been asked by my peers, “Where did you get all your staff?” My response, “They were in our dormitories!” We have been able to open new ministries every year because we have been consistently producing leadership embracing the call to fulltime ministry. TCNE sees everything we do as a ministry and leadership training at the same time.

The Apostle Paul made tents to support his missionary team. We have started many micro industries to generate the revenue needed to sustain the ministry. We own and operate two full service car washes. These are “churches” as much as they are businesses. The men all are in the car wash tunnel for chapel at 6:00 in the morning. They begin with vibrant praise and worship. Then there is prayer and preaching. The managers of these car washes are pastors. They carry on the full duties of a TC Director and run a car wash at the same time. The men pray for God to use them to be a light and

testimony to all that enter. We have gained a reputation for being the cleanest and the best car wash in town.

We have also opened and are operating two thrift stores, a professional catering service, a painting business, a roofing company, a professional commercial cleaning company; we do snow removal and any kind of general labor work. All of these industries are ministries. At TCNE you will hear people refer to the kitchen ministry, the maintenance dept. ministry; everything is a ministry! These ministries are training men and women to work hard and study hard at the same time. We have established a standard of excellence in all that we set out to do for the glory of God.

TCNE is now operating ministries in seven states. Every last Friday of the month we gather together at the Brockton campus to celebrate a graduation service. There is an hour of corporate prayer before the service begins. There is a powerful time of praise and worship. When each graduate is called to receive their diploma there's a thunderous roar of applause celebrating their achievement.

We also gather three times a year for spiritual emphasis. We meet in January for three days, in April we rent a camp for four nights and five days, and in August we host a three-day spiritual emphasis. These gatherings are centered on building community, anointed teaching and preaching, and great food and fun. There is no doubt that the Lord is forcefully advancing his Kingdom in and through the ministry of TCNE.

In the next chapter, we will explore more deeply the theological foundation and framework upon which TCNE builds its ministry.

## CHAPTER 2

### TOWARD A SYSTEMIC PENTECOSTAL THEOLOGY OF MINISTRY AND MISSIONS

How does the ministry of Teen Challenge New England understand its mission?

Theological reflection should shape every aspect of our ministry. When a ministry drifts away from its theological moorings, it becomes vulnerable to the process of institutionalization. This is especially true when the ministry action is involved in social service like Teen Challenge. Theological reflection will insure that Teen Challenge does not lose its prophetic edge to forcefully advance the Kingdom of God.

History teaches us that Christian ministries can loose their Christ-centered heart and soul. In the case of Alcoholics Anonymous the gospel of Jesus Christ was changed to “the god of your own understanding.” The YMCA, Young Men’s Christian Association, has become known as “The Y”. What was once a street preaching gospel ministry to reach wayward youth for Christ has now become a physical fitness center! The gospel cannot be identified with its mission any longer. Examining the history of the Salvation Army, one can see that all of its social programs were born out a passion to reach the world for Christ. Today the Salvation Army is the same in name; but, their motto “blood and fire” which refers to salvation through the blood of the lamb and fire of the Holy Ghost, is nowhere to be found in its social programs. In order to qualify for Federal and State funding, the leadership of the Salvation Army chose to remove evangelism and Christ-centered discipleship from its social programs.

Teen Challenge needs a clear theological road map that will protect it from getting lost on its journey as we believe we have an important role to play in the mission of the church today. No passage captures the sense we have about our mission more than the words of Jesus in Matthew 11:12-13:

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. For all the prophets and the law prophesied until John.

This text has been interpreted in a number of ways. Some have understood it to mean that Jesus was referring to the great rush or crowd pressing to hear John as if to take the Kingdom of Heaven by force. Others have interpreted it to mean that the religious leaders of Jesus' day were *forceful men resisting* the movement introduced by John, Jesus, and the apostles.<sup>27</sup> The latter interpretation would see "forcefully advancing" (*Grk: bia zetai*) being rendered in the passive tense as in, the Kingdom of "is violently treated."<sup>28</sup> In liberation theology, this text has been used to suggest that Jesus advocated the use of violent force to overthrow and destroy unjust social, political and economic structures that oppress the poor.

We are embracing this text in alignment with the interpretation of others who see this as a depiction of the cosmic battle between the kingdom of darkness and the kingdom of light. It is within this context that TCNE has been called as an army to *forcefully advance* the Kingdom of God. This army is being recruited from the thousands of redeemed men and women who have been delivered from the snare of addiction to drugs

<sup>27</sup> Albert Barnes, *Notes on the New Testament Explanatory and Practical* (Grand Rapids: Baker Book House, 1949) 118.

<sup>28</sup> John F. Walvoord, Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty* (United States of America: SP Publications, 1983) 44.

and every other vice known to man. In this scenario, the world's *worst sinners* become some of God's *best soldiers*.

The Apostle Paul elsewhere seems to confirm this understanding of the Kingdom of God forcefully advancing through painful trial. Writing from jail while shackled in chains, Paul writes these words to the Philippian believers:

Now I want you to know, brothers, that what has happened to me has really served to *advance the Gospel*. (Philippians 1:12)

The Greek word used for *advancing* (*Grk: prokope*), as in “advancing the Gospel,” was a term used in antiquity to describe those who would cut a path through an overgrown thicket or the frontline of an advancing army. It is precisely this image that we embrace as our work of forcefully advancing the Kingdom of God in and through the ministry of TCNE.<sup>29</sup>

Sin has had a systemic effect on all of God's creation. From the Garden of Eden until now we can see the evidence of sin in our world. Nature itself is described as waiting for the full revelation of the Kingdom of God.

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. (Romans 8:19-22)

In this chapter we will explore the ministry of Teen Challenge in the light of theological reflection. Our aim will be to move toward a systemic theology of Teen Challenge, which will in turn be integrated into our overall analysis of the ministry.

<sup>29</sup> Gregg Detwiler comments on this text in a lecture in the course *Perspectives on the World Christian Movement*, 2007.

Borrowing from Gregg Detwiler's doctoral thesis on Diaspora Missions, Teen Challenge to be effective, must emerge from a solid biblical foundation. A deficient theology will produce deficient ministry practice. A sound theology, on the other hand, will serve as a powerful force to inform our ministry practice and to propel us on in effective ministry.<sup>30</sup>

Detwiler also clarifies the difference between systematic theology and systemic theology very well:

The term "systemic theology" was coined by Douglas Hall of Boston's Emmanuel Gospel Center. Systemic theology should not be confused with "systematic" theology. The emphasis in systematic theology is on selecting a pre-determined topic and attempting to exhaustively define and describe that particular "piece" of theology. The emphasis in systemic theology, on the other hand, is on "how the pieces fit together."<sup>31</sup>

In order to see how a systemic theology of Teen Challenge all fits together, we will use the paradigm taught by Dr. Eldin Villafañe. This paradigm includes a theology of place, a theology of peace, and a theology of prayer. Additionally, we will give special attention to the Pentecostal distinctiveness within the Teen Challenge ministry. A theology of place will define the context in which we are to advance the Kingdom of God in and through the ministry of Teen Challenge. A theology of peace will explore the classic missiological categories of the churches mission (*kerygma, koinonia, diakonia, and leitourgia*) as a means for advancing the Kingdom of God in and through the ministry of Teen Challenge. A theology of prayer spirituality empowers us to forcefully advance the Kingdom of God in and through Teen Challenge. In regards to the

<sup>30</sup> Gregg Detwiler, "Nurturing Diaspora Ministry and Mission in and through a Euro-American Majority Congregation" (Doctoral Thesis, Gordon Conwell Theological Seminary, 2001), 48.

<sup>31</sup> Ibid, 48.

Pentecostal distinctive, we will examine the role that the baptism of the Spirit has to play, as empowerment for the vocational and prophetic anointing to advance the Reign of God.

### A Theology of Place

To be able to develop a systemic theology of place, we must see the relationship between the place we perform our ministry and the people we are ministering to. Culture always shapes our worldview. There is a tendency in evangelical Christianity to over emphasize our vertical relationship with God and neglect the horizontal dimensions to our faith. As a result, in the USA especially, our theology often reflects an individualistic perspective. This influence shapes the way we understand and perform our ministry.

C. René Padilla, in his book *Mission Between the Times: Essays on the Kingdom*, says,

The lack of appreciation of the broader dimensions of the gospel leads inevitably to the misunderstanding of the mission of the church. The result is an evangelism that regards the individual as a self-contained unit – a Robinson Crusoe to whom God’s call is addressed as to one on an island - whose salvation takes place exclusively in terms of a relationship with God. It is not seen that the individual does not exist in isolation, and consequently that it is not possible to speak of salvation with no reference to the world of which he is a part.<sup>32</sup>

This has critical relevance as it relates to the ministry of Teen Challenge. The nature of addiction is systemic and contains many social aspects. The social dimension of an addict’s life (being out on the street) is a major factor that must be considered. A decision for Christ in a street meeting is not enough to enable a gang member or a junkie to break away from their destructive life style. Teen Challenge

<sup>32</sup> C. René Padilla, *Mission Between the Times* (Michigan: Wm. B. Eerdmans Publishing Co., 1985), 1.

opened its first residential discipleship ministry in Brooklyn, New York. New converts got off the streets and started their new life in Christ living at Teen Challenge. How the community of faith, the body of Christ, is related to our salvation will be examined later when we look at *Koinonia*.

Scripture instructs us, that the power needed to live an overcoming life comes through the work of the Holy Spirit and faith in the word of God.

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. (2 Peter 1:3-4)

A systemic theology does not allow us to focus on our individual (vertical) relationship with God alone. It must also include our relationships (horizontal) with others and the world in which we live. Villafaña makes this point clear.

There is a need to extend the evangelicals' classical understanding of spirituality's struggles with the flesh, the world, and the devil with their social correlates, namely, sinful social structures, the "world" (*kosmos*) and "principalities and powers." The evangelical church is thus challenged to acknowledge that an authentic and relevant spirituality must be holistic, responding to both the vertical and horizontal dimension of life. The inclusion of the social dimension in a redefinition of spirituality<sup>33</sup> is the missing ingredient of contemporary evangelical spirituality.<sup>33</sup>

Teen Challenge needs to reflect on this social dimension of spirituality in its own history. As the Teen Challenge model of ministry was developing, a dairy farm was purchased in rural Pennsylvania. The idea was to get the boys out of the city. The city was viewed as a negative factor in the overall discipleship process. In order to be able to

<sup>33</sup> Eldin Villafaña, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 15.

assist in the task of establishing Teen Challenge students in their spiritual development, a more conducive environment was sought in the rural setting of Pennsylvania. The Founding Director of the first TC farm, Rev. Frank Reynolds, writes in his book, “*If we could just get them away from this scene (Brooklyn NY) and teach them how to live the Christian lifestyle, we knew that they, (inner city kids), would be able to make it. As the Board discussed this we decided a farm somewhere would be the ideal place.*”<sup>34</sup> Implicitly this reflects a theology that states, *Greater is he that is in the “country” than he that is in the “city”*.

This farm came to be known as God’s Mountain. I had the privilege of going there after completing four months at Boston Teen Challenge. I graduated the program eight months later. I loved being there, but I now question the wisdom of having discipleship training so far removed from the social reality (inner city Boston) where I was to return. I believe the underlying assumption that influenced Teen Challenge to have a rural training center reflects the deficiency Villafañe speaks about in contemporary evangelical spirituality. It assumes that spiritual development is mostly vertical. It reflects the thought of what Padilla stated, Robinson Crusoe on an island, a salvation that is exclusively an individual personal relationship with God. My struggle against the flesh, (my sinful nature) was evident to me on the farm. I had to get up at two-thirty in the morning to milk cows! I was convinced that the cows were all demon possessed! They were Satan’s agents out to get me; I had homicidal thoughts of what I’d like to do to them. Nevertheless, God gave me the victory as I sought him with all my

---

<sup>34</sup> Frank Reynolds with Joan Kruger, *Is There a God?* (Lenexa: 3CrossPublishing, 2006), 64.

heart to overcome my violent sinful nature. I learned there and then that truly, “Greater is He that is in me than he that is in the world.” I felt an increasing confidence and assurance that I could do all things through Christ who strengthens me.

That being said, the army doesn’t prepare and train soldiers to go to war in the desert by sending them to train in the Amazon rain forest. The two environments are distinctly different one from the other. They each require their own unique strategies. Eight months of intensive discipleship on a dairy farm, isolated in a type of Christian utopia, would prove counter productive for my return to the city. I felt so strong in my faith and walk with the Lord, but I was being trained out of my social context. Was living my faith out on a farm, the same as living my faith out in a city? This illustrates Villafañe’s challenge for evangelicals in general and Teen Challenge specifically, to include a social dimension of spirituality to our ministry strategies.

Teen Challenge theology must contextualize our discipleship so that it is relevant to the social correlates of our students. Our strategies must engage our disciples in the real world that they live in. We need to have a clear understanding of how the vertical and horizontal aspects of our salvation work together to bring us to spiritual maturity. Villafañe states it well,

Thus, the double focus and goal of Christian spirituality has: (1) a vertical focus - the continual transformation into the likeness of Jesus the resurrected Lord; and (2) a horizontal focus – The following of Jesus, in a similar obedience of the Father’s missional calling ( Luke 4:18-19 ). Both of these foci and goals can only be carried out in the power of the Spirit, and undergirded by God’s love. Both have a vertical and horizontal dimension that interrelates them and dynamically “nourishes” them. “Transformation” needs “following” and “following” needs

“transformation”. Both have a personal and social dimension that equally interrelates them and dynamically “nourishes” them.<sup>35</sup>

A theology of place should compel us to examine the way we think about the Teen Challenge ministry. What is the best way to include active engagement in our communities as an essential part of our discipleship training? We must avoid the tendency to isolate the discipleship process to a sterile environment—like a classroom—or believe that spiritual development takes place in a chapel service alone. It is easy to feel spiritual and on fire for God in a Holy Spirit charged Teen Challenge chapel service, but the true test of spiritual development can only be measured by trials and temptations that are overcome outside the classroom and chapel in the real world.

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance.  
(James 1: 2-3)

In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith of greater worth than gold, which perishes even though refined by fire may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy. (1 Peter 1:6-8)

Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. (Romans 5: 3-5)

Teen Challenge has developed many micro enterprises that put our ministry right

<sup>35</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 168.

into the fabric of our communities. We have two full service car washes and a thrift store in the City of Brockton, Massachusetts. They serve in a very systemic way to accomplish the highest calling that Teen Challenge has, to forcefully advance the Reign of God. These businesses provide Teen Challenge the opportunity to do discipleship in the context of our city.

Our students are working out their salvation in a way that illustrates for all to see the Reign of God. Their faith is strengthened as they face the real world with all its different forms of temptation each day. They are the Church, a city set on a hill for all to see, a powerful testimony of the grace of God. Everyone knows that Teen Challenge is a drug rehabilitation program, but when customers visit our car wash they do not view it as such because of the strong sense of “shalom” that is present.<sup>36</sup>

I believe this is what Villafañe is referring to when he comments on Paul Lehman’s “parabolic action”.

Christian behavior in the world becomes a fragmentary foretaste and a living parable of the fulfillment which is already on the way..., responsible human action in a Christian context is parabolic behavior...each life mirrors the cosmic contention for the Lordship of the world, hence each life becomes a living parable or image of divine action.<sup>37</sup>

This “parabolic action” speaks powerfully to all customers who come to have their cars washed. They know that these men were once junkies, thieves, convicts; and now, not only are they hard workers. Our customers often display wonderment in what they witness at the carwash. I’ve been asked, “What do you do to these guys? I love to

<sup>36</sup> Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 3. Shalom speaks of wholeness, soundness, completeness, health, harmony, reconciliation, justice, welfare-both personal and social.

<sup>37</sup> Eldin Villafañe, *A Prayer for the City* (Washington: Library of Congress, 2001), 27.

come to your carwash because I feel a ‘peace’ here and the guys are so kind and hospitable”. This is the Spirit of God in action on behalf of the Reign of God which is transforming their lives day by day.

Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe.  
(Philippians 2: 14-15)

The gospel of Jesus Christ should produce an authentic and relevant spirituality in the world as a prophetic witness of the Kingdom of God. Teen Challenge has implemented the Pauline model of “tent making” to both generate the revenue we need to fund our missionary work and provide a contextualized environment for the spiritual growth of our students. How we behave is the true test of spiritual maturity. This is a faith, tried by fire in our relationships with the world outside the walls of our church (Teen Challenge), and outside of our relationships with our brothers and sisters in Christ. Our vertical relationship with God should manifest in us and through us evidence of the Reign of God.

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. (John 17: 20-21)

The Teen Challenge ministry has become one of the largest faith-based recovery programs in the world. It began in 1958 with the obedience of one man, David Wilkerson, who felt compelled by the Spirit to go to New York City and preach to a gang of thugs on trial for murder. As a result of this Pentecostal preacher’s obedience, the ministry of Teen Challenge was born. Today, Teen Challenge has ministries in seventy countries around the world.

## A Theology of Peace, The Mission of the Church

How does the mission of Teen Challenge fit into the framework of God's larger revealed plan? We will use the four classical missiological categories—*kerygma*, *koinonia*, *diakonia*, and *leitourgia*—of the Church's mission as a paradigm to understand the ministry and mission of Teen Challenge from a biblically systemic perspective as revealed in Scripture.

The drug culture in America emerged in the late sixties. Our society and world have never been the same since. The systemic nature of addiction means that everyone everywhere is affected. In the USA, the effect of addiction touches millions of lives and costs us hundreds of millions of dollars.

The government estimates that there are 3.6 million current addicts in the USA. The United States cannot reduce regular or heavy drug use and that we are suffering more and more casualties in the drug war among drug users, no matter how much we increase the drug budget.<sup>38</sup>

The total economic cost of substance abuse to the U.S. economy each year is staggering, with estimates ranging in excess of \$238 billion. This total includes the direct cost of treatment as well as the opportunity costs or societal costs associated with substance abuse (for example, costs due to lost productivity, illness, and criminal activities).<sup>39</sup>

The millions of people affected by addiction are the primary people group of the Teen Challenge mission. Teen Challenge, as an agent of transformation, empowered by the gospel mandate, reaches out to the lost masses of people caught in the trap of addiction. Jesus taught and demonstrated that the Reign of God had come in power to

<sup>38</sup> Stanton Peele, *The Stanton Peele Addiction Website*, [www.peele.net/faq/addicts.html](http://www.peele.net/faq/addicts.html). (accessed December 2006).

<sup>39</sup> U.S. Department of Health & Human Services, *Office of Applied Studies Website*, <http://www.oas.SAMHSA.gov>. (accessed December 2006).

break the curse of sin and set the captives free. Jesus was quoting from the Prophet Isaiah,

The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, “Today the scripture is fulfilled in your hearing.” (Luke 4:17-21)

Eschatology forms the central and essential framework of New Testament theology. The “beginning” of the End, the Reign of God, has broken into our world in the person of Jesus. The “good news” of the Reign meant that beyond God’s governing through creation and providence, his special Reign or rule had broken into history. It is important to note that “the Greek word *basileia*, which is used for Reign or Kingdom, means primarily the act of reigning rather than the place of reigning; thus in most cases it should be translated as reign, rule, kingship or sovereignty, rather than its usual English rendering, Kingdom.<sup>40</sup>

The power of the Kingdom is at work here and now through the Holy Spirit empowering the church, (the called out ones) to advance the Reign of God! Yet the full and complete revelation of the Kingdom will be consummated when Christ returns again.

For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words. (1Thessalonians 4:16-18)

---

<sup>40</sup> Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 23.

We are living between the times. The war between the forces of hell and the forces of the Reign of God rage on. Teen Challenge is a part of God's army, the Church, to liberate those imprisoned and enslaved by addiction. This is a war that no individual is called to fight for himself. Teen Challenge's role must be understood in the corporate nature of the Reign of God.

Individuals come to us in a state of chaos because of their addiction. More often than not they have nobody left that will have anything to do with them. By the time they get to Teen Challenge, they have tried every other option to get over their addiction. We are the last stop on a road filled with unsuccessful attempts at rehabilitation. The reason we are the last stop is because of the long- term commitment (average 12 months) Teen Challenge has as a requirement to enter the program.

Addicts are hooked to a quick fix. The gospel should never be proclaimed in a way that conforms to our sinful fallen nature. There are too many evangelists preaching a gospel that makes Jesus out to be like a magic pill you swallow and all your pain and problems will disappear. The way to a new life is by choosing to die to self. Teen Challenge proclaims the truth that will set any addict free from his addiction, but that truth has the cross in it.

Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me; and anyone who does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. (Matthew 10:37-39)

Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. (Mark 8:34-35)

Then he said to them all: If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to

save his life will lose it, but whoever loses his life for me will save it.  
(Luke 9:23-24)

Many of our students stay only because they have nowhere else to go. But the mere fact that they begin with us, by being required to do what they don't feel like doing, prepares them to embrace the purpose that God brought them to Teen Challenge for. That purpose is not merely to get them clean and sober. That is not "the high calling in Christ;" it is to embrace the call of God on their lives. The Holy Spirit is recruiting them through Teen Challenge, to join the rank and file of God's Army. To join forces with Teen Challenge in forcefully advancing God's Reign in and through their lives.

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. For all the Prophets and the Law prophesied until John. (Matthew 11:12-13)

### *The Power of Kerygma*

The proclamation of the gospel of Jesus Christ in the power of the Spirit (Acts 1:8) means that the Spirit's historical project is the framework of the good news we share by word and deed. We preach Christ and Him crucified. This is a personal message of redemption and of reconciliation with God and neighbor: "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

Teen Challenge is proclaiming the gospel and is doing the gospel. We go out to the streets looking for addicts to proclaim the message of good news. Our message is not in words only; we tell the destitute junkie, get in the van and come back to Teen Challenge with us. Don't waste any more of your life; God is calling you; he has a plan

for your life. Thus, the proclamation of the Reign is also demonstrated by the provision of everything needed to get off the streets and come follow Jesus at Teen Challenge.

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”  
 (Acts 1:8)

There is a tendency in evangelical theology, (especially in the USA), to understand the work of evangelism as saving souls. Our culture has such a high value on individualism, we often miss the corporate essence of the Reign of God. The good news is to go beyond the personal to the communal dimension. We are only “individually” participants in the gospel of peace in as much as we participate in the new order of creation. Villafaña says,

We are to proclaim from the housetop that in Christ Jesus a new order of creation has irrupted in our history; “that God through the Spirit is “reconciling” the world to himself” (2 Corinthians 5:19). The “principalities and powers” have been disarmed, and thus by our message and just acts we demonstrate that there is no area of human life - personal or social - where this good news is not the power of God.<sup>41</sup>

Each man and woman that arrives at the doors of Teen Challenge has been sent to us by the sovereign Lord of the harvest. As Jesus stated to His disciples, “You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name.” (John 15:16)

But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are. (1 Corinthians 1:27-28)

<sup>41</sup> Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, 1992), 219

Teen Challenge proclaims the message of the Reign of God not only through the written word of God but also through the living epistles of so many that have already been set free from the bondage of addiction. These living epistles are powerful testimonies to those who come through our doors that there is hope for them too. The way out of the old life is to be born again. As the Apostle Paul states, “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come.” (2 Corinthians 5:17)

God is recruiting an army to advance his Reign. Salvation brings with it all the blessings of shalom to our personal lives but only in the context of loosing our own life (individually) and finding it in Christ (corporately, the church). The gate is narrow and few are on it because it’s not the easy way (Matthew 7:14). I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)

A faithful and anointed *kerygma* must be informed by Scripture. The blessings of shalom, the gospel of peace, do not come to us on our own terms. It is often preached that salvation is free. It is not free; it is a life for a life.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. (Romans 12:1-2)

We can't earn it with good works nor can we purchase it with silver or gold but it is not free. We have to die to self in order to experience the power of the Reign of God. There is a gospel being preached by many today that is void of any concept of a cross. I agree with Latin American theologian, C. Rene Padilla when he says,

... the image of a Christian projected by some forms of United States Christianity is that of a successful businessman who has found the formula for happiness, a formula he wants to share with others freely. The Gospel becomes a type of merchandise (for free consumers) the acquisition of

which guarantees to the consumer the highest values – success in life and personal happiness now and forever. The act of “accepting Christ” is the means to reach the ideal of “the good life” at no cost. The cross has lost its offense, since it simply points to the sacrifice of Jesus Christ for us but does not present the call to discipleship. The God of this type of Christianity is the God of “Cheap Grace.” The God who constantly gives but never demands; the God fashioned expressly for mass-man, who is controlled by the law of least possible effort and seeks easy solutions; the God who gives his attention to those who will not reject him because they need him as an analgesic.<sup>42</sup>

This type of gospel, “cheap grace” will never be able to transform the life of an addict. This type of gospel message reflects an individual focus on what I want God to do for me. The *kerygmatic* task is to proclaim what God is doing in the world through the advancement of his Reign. Villafaña says that we must see a broader view of *kerygma*, to be a faithful witness of the full liberation that salvation brings.

The *Kerygma* has a prophetic cutting edge. This means that the Hispanic Pentecostal Church must not be content to preach and witness just to individual-personal sins, but must see the larger spiritual conflict. It must preach from the whole Bible to the whole person. No area is exempt in personal or social life of the *Kerygmatic* task.<sup>43</sup>

TCNE is a Pentecostal ministry, hence Villafaña’s challenge to Hispanic Pentecostals applies to the ministry of Teen Challenge as well.

#### The Power of *Koinonia*

The power of *koinonia* is not understood well in the Church today. The word has often been used in conjunction with having coffee and donuts before a Sunday school class. At best, it is understood to mean fellowship in a social sense that is seen as non-

<sup>42</sup> C. René Padilla, *Mission Between the Times* (Michigan: Wm. B. Eerdmans Publishing Co., 1985), 1.

<sup>43</sup> Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 220.

essential in the advancing of God's Kingdom and the mission of church. *Koinonia* speaks of a church that lives in fellowship and is an authentic community, one that has experienced it and models it for society:

The Church is the *Koinonia* of the Spirit. It is the unique locus of the Spirit's activity in the world (Ro. 8:23; 1Co. 6:19; Eph. 2:14-18). It is the community which acknowledges Jesus Christ as Savior and Lord, and through whom the pneumatic (risen) Christ is mediated by the Spirit. As God's colony in a human world, it is both a model and a sign of redeemed and transformed relationships – It is a *Koinonia* of the Spirit and *Koinonia* with fellow Christians. It witnesses to the reign of God's reality, by its very existence a "sacrament in and to the world."<sup>44</sup>

Villafañe also says:

There's an evangelistic cutting edge to the *koinonia*, quoting Orlando Costas; the communion of the Church also has an evangelistic cutting edge. It gives credibility to the message of love that is proclaimed by the community of faith, it offers a model of life that overcomes the barriers that make social peace impossible (selfishness, greed and alienation), and it makes a prophetic denunciation of human society for its classist, racist and sexist divisions. When the church fails to live in communion, it not only destroys its credibility in the proclamation of its message, but also deprives society of a wholesome and constructive vision of a far better future and of an honest and sincere criticism of its fundamental problems – namely social and personal sin.<sup>45</sup>

The *koinonia* is a sign to the world, a true demonstration of the promise and presence of the reign of God.<sup>46</sup> The Apostle Paul in his letter to the Philippians speaks various dimensions of *koinonia*—Gospel *koinonia* (1:5), grace *koinonia* (1:7), Spirit

<sup>44</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 216- 217.

<sup>45</sup> Ibid.

<sup>46</sup> Eldin Villafañe, UR1035: *The Church in the City: Confronting Issues in Contemporary Society*, Residency 3 Class Lecture notes (Gordon- Conwell Theological Seminary, Massachusetts, June 17-28, 2002).

*koinonia* (2:1), suffering *koinonia* (3:10), and economic *koinonia* (4:14-15).<sup>47</sup> This is much deeper and more powerful than coffee and donuts before Sunday school!

My personal reflections on *koinonia* have given me great insight into one of the most powerful life transforming forces in the Teen Challenge Ministry. At Teen Challenge there is a powerful *koinonia*. There is a multi-racial community of men and women united together in authentic community as they struggle together to embrace the gospel and overcome their addictions. The fleshing out of interpersonal relationships is one of the most powerful forces for Spiritual growth. There is the common identity of all, making one body, the church of Teen Challenge.

The fact that we all live together, eat together, work together, pray together and worship together creates a *koinonia* that is hard to replicate in the typical local church. I believe that is why many of our graduates who cross the platform with diplomas in their hands and return home (leaving the *koinonia* of Teen Challenge) have such a huge transition to adjust to. Their faith and spiritual journey wasn't just a product of their vertical (personal) relationship with God; it was as much a product of the *koinonia* of the Teen Challenge community. When you take that away, there is a big gaping hole created.

From a systems thinking viewpoint, this is an unintended consequence of our ministry system. We do *koinonia* so well (and we don't understand the power of it) that we wonder what went wrong with José when he relapses soon after leaving. We judge him for his sudden lack of personal faith, when in reality the *koinonia* of Teen Challenge was a huge part of his faith and it was cut off from him when he left. I believe that is

---

<sup>47</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic*, (Lanham: University Press of America, Inc., 1992), 218.

why we need to be developing a Kingdom view of Teen Challenge and reject the “para-church” paradigm that produces a type of spiritual abortion, as in “Okay you have graduated from Teen Challenge now go find another church *koinonia*.” This is generally easier said than done and reflects the result of a theology that is so individualistic it fails to even see the power of the *koinonia* of the Spirit.

### The Power of *Diakonia*

Teen Challenge is a powerful model of a missional *diakonia*. Jesus taught that we must be a light set on a hill. Our mission must reflect the values of the Kingdom of God. We must be critically engaged on behalf of the poor and powerless. This is a prophetic witness. Villafaña says, “The diakonal mission of the Church reaches out to all, no human need escapes its concern.”<sup>48</sup> It is the natural expression of the newness of life found in Christ. It is an expression of our solidarity with those who God loves. It is to the poor that we have been anointed to reach.<sup>49</sup>

Teen Challenge provides faith-based recovery from addiction. This social service is provided to anyone without prejudice. We often advocate for those in the judicial system offering an alternative to incarceration. We are a resource for recovery treatment without any financial requirements. In order to fully comprehend the depth of social *diakonia* we can look and develop the Chinese Proverb: “Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime.”

<sup>48</sup> Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 221.

<sup>49</sup> Ibid.

- To give a fish: this speaks of charity and benevolence. Soup kitchens where churches share their concern for those homeless or street people provide a fish (hot meal).
- Teach how to fish: social education and self help training that empowers individuals to feed themselves and others.
- Help make the fishing rod: social development, community development, economic development, building social capacity.
- Own/ get a piece of the lake: this speaks to the acts of social justice advocacy, community organizing and taking back the land.<sup>50</sup>

Teen Challenge has developed a social *diakonia* that has developed an ever-increasing capacity to expand our services to those caught in addiction. Our business enterprises generate revenue, train and prepare leaders in all the disciplines of business and pastoral ministry all at the same time. Our service centers (our business enterprises) provide a real world context for our men and women to develop their new life in Christ with the support of pastoral leadership. They also serve as a prophetic witness in the communities they serve.

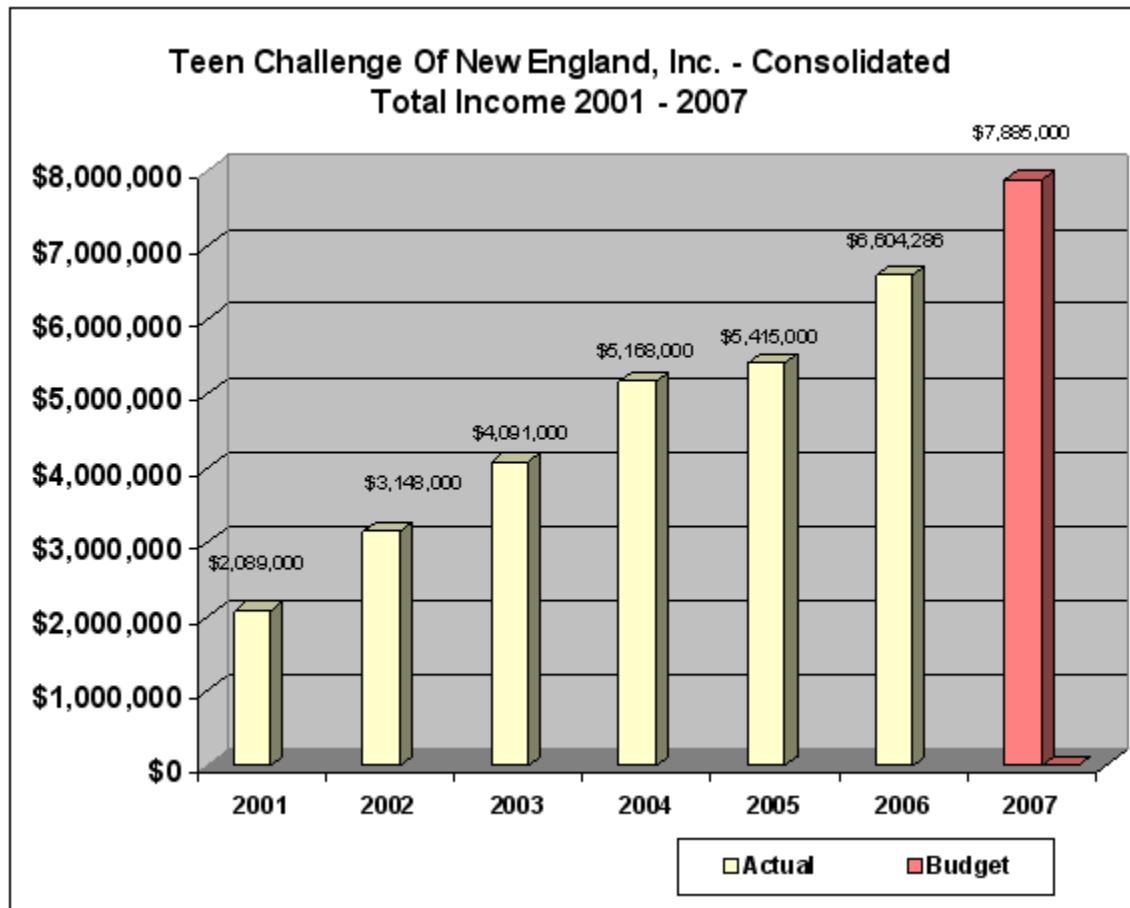
Teen Challenge has been able to grow exponentially in both of the areas that typically cause a ministry to struggle—finances and staff. We have been able to generate the revenue needed to purchase property for expansion and we been able to recruit, train, and develop the leadership needed to respond to all the new ministries we are opening.

---

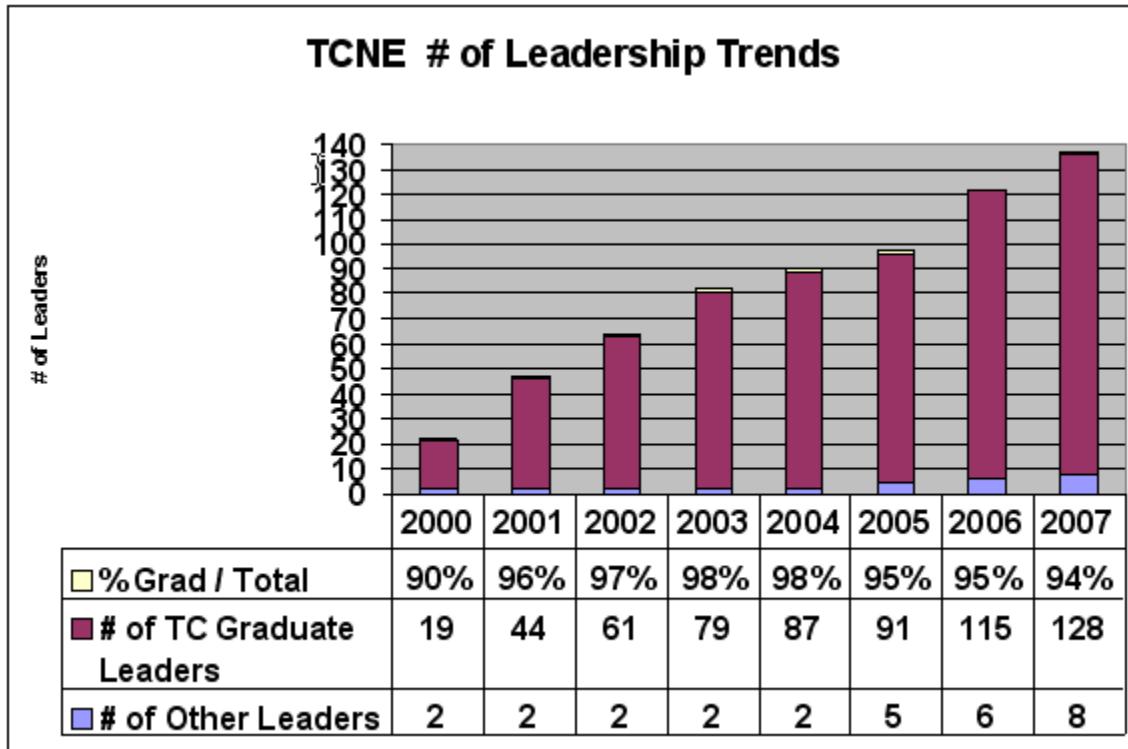
<sup>50</sup> Eldin Villafaña, UR1035: *The Church in the City: Confronting Issues in Contemporary Society*, Residency 3 Class Lecture notes on Social Diakonia (Gordon- Conwell Theological Seminary, Massachusetts, June 17-28, 2002).

The following graphs show the revenue growth of TCNE and the growth and development of leaders from within the TCNE system.

**TABLE 1. Revenue Growth**



**TABLE 2. The Growth & Development of Leaders**  
**(From within the TCNE System)**



### The Power of *Leitourgia*

Worship is an act of service to God. Paul describes the offering of ourselves as a living sacrifice as our reasonable act of worship (Romans 12:1-2). Jesus set the pattern. He laid down His life for us. It is a required prerequisite of discipleship to lose our life in order to find it. We celebrate and worship God together as his body (Church) when we gather in His name, but true worshippers are not just singers they are those who are serving God in Spirit and in truth.

The whole of Scripture is a commentary on the worshipping life and vocation of God's people. Jesus reminded the Samaritan woman that worship must be in spirit and in truth (John 4:23-24). Worship in the "cultos" must be complemented in the "barrios"

of the world. The way we treat others in the world around us demonstrates our spirituality or lack of it. Mathew 25 is quite clear that in a mysterious (secret) but profound way our service to the needy – feeding the hungry, clothing the naked, taking in strangers, visiting the prisoners – is a ministry to Christ.<sup>51</sup>

The ministry of hospitality should be motivated out of our loving worship to God. In the Old Testament, God commanded his covenant people to take care of the stranger, widow and orphans, as expressed in the following passages:

Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt. (Exodus 23:9)

When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God. (Leviticus 19:33-34)

When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the alien, the fatherless and the widow, so that they may eat in your towns and be satisfied. Then say to the LORD your God: "I have removed from my house the sacred portion and have given it to the Levite, the alien, the fatherless and the widow, according to all you commanded. I have not turned aside from your commands nor have I forgotten any of them." (Deuteronomy 26:12-13)

Jesus said, the way you treat the least among you, it is as if you are treating me that way. There is a real challenge to restore the spirit of hospitality in our ministries today. Our society has become so cold, callous, and indifferent, that our ministries can also become depersonalized. This is what Doug Hall refers to when he speaks about ministries becoming mechanical like a toaster. Hospitality is a requirement for those who

<sup>51</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 218.

would be considered for leadership in the church. The following scriptures highlight the qualifications for overseers:

Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach. (1 Timothy 3:2)

and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds. (1 Timothy 5:10)

Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. (Titus 1:7)

Teen Challenge has worked intentionally to restore hospitality in every area of our ministry. Every aspect of our ministry is being constantly evaluated through the lens of biblical hospitality. We have developed ministries based on our commitment to serve others with grateful servant attitude. We want everyone to feel the warmth of a ministry that truly cares for one another. We want to be a place that reflects the Reign of God here on earth. It is amazing how such a simple thing like hospitality can have a profound impact on everyone. If you want people to stop and take notice of your ministry, be hospitable, as an act of worship to God.

We read in the Book of Revelation Chapter 5 of the Heavenly Hosts and every creature from every tongue, tribe and nation joining in worshipping God around His Throne. Our work here on earth is to express this heavenly vision by worshipping, praying and participating in advancing the Reign of God.

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb

be praise and honor and glory and power, for ever and ever!" The four living creatures said, "Amen," and the elders fell down and worshiped. (Revelation 5:11-14)

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb." All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying: "Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen." (Revelation 7:9-12)

Jesus said in John 4: 23-24 that God is seeking and desiring for us to worship Him! Our worship finds expression in treating everyone, especially the poor, as a "V.I.P.s." There is a deep spiritual relationship of service (social justice) and solidarity with the oppressed and true worship.<sup>52</sup> The prophet Amos speaks to the church today in pointing us to express the kind of *leitourgia* that God is looking for.

I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring me choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on down like a river, righteousness like a never-failing stream. (Amos 5:21-24)

The gospel of peace, shalom, is proclaimed in word and deed, and true worship occurs, when the church is committed to a biblical worldview as Paul declared in the Epistle to the Romans.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. (Romans 12:1-2 KJV)

---

<sup>52</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 219.

## The Theology of Prayer

It is through the power of God's Holy Spirit that we are empowered to advance His Kingdom. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

In Ephesians 6 we learn that we must put on the full armor of God if we are to withstand the wiles of Satan. We cannot confront and pull down the strongholds of sin, if we are not walking in step with the Spirit, depending on Him for our strength, authority and anointing. "Since we live by the Spirit, let us keep in step with the Spirit." (Galatians 5:25).

On the importance of prayer, I would like to quote some men of faith.<sup>53</sup>

- "Every great movement of God can be traced to a kneeling figure." D.L. Moody
- "To clasp the hands in prayer is the beginning of an uprising against the disorder of the world." Karl Barth
- "No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to praying."

E.M. Bounds

- "The prime need of the church is not men of money nor men of brains, but men of prayer." E.M. Bounds
- "If we ever forget our basic character – 'My house is a house of prayer' ...we might as well close the church doors." James S. Stewart

---

<sup>53</sup> Eldin Villafañe, UR1035: *The Church in the City: Confronting Issues in Contemporary Society*, Residency 3 Class Lecture notes (Gordon- Conwell Theological Seminary, Massachusetts, June 17-28, 2002).

- “Action really receives its character from prayer.” Jacques Ellul
- “God will do nothing but in answer to prayer...the greatest thing anyone can do for God and man is to pray...you can do more than pray after you have prayed, but you cannot do more than pray until you have prayed.” S.D. Gordon<sup>54</sup>

### **Our Struggle in a Fallen World**

In 1 Timothy 6:12, Paul, exhorting his son in the faith, says, “Fight the good fight of the faith.” We are involved in the struggle of the faith in the context of a fallen world. The Kingdom or Reign of God will not advance if there are not forceful spiritual warriors to advance its cause. “From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it” (Matthew 11:12).

We must be empowered by the Holy Spirit, in order to confront sin both individually and structurally. Villafaña recognizes that the Pentecostal Hispanic Church as a spiritual force is in the “barrios.” Pentecostalism challenges the “silence of the Holy Spirit by western theologies” and reveals the pneumatological bankruptcy of western scholastic theology.<sup>55</sup> Among the many reasons for the emergence of Pentecostalism as a worldwide renewal movement at the turn of the century was its emphasis on the experiential dimension of the Christian faith, the dynamic experiences of the Spirit. Pentecostalism in the United States and world-wide emerged in the context of the

---

<sup>54</sup> Ibid.

<sup>55</sup> Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 164.

“oppressed of spirit,” reflecting the cold and formal state of Christianity; and in the context of the spirit of the oppressed, reflecting the poor and disinherited.

Villafañe also points out that this spirituality, especially in its Hispanic apparel, has tended to be privatistic, ecstatic, mystical and/or confined to the four walls of the “culto.” There is a need to develop a social, civic spirituality that correlates with all of life if it is to be authentic and relevant; for, after all, the Spirit of the Lord, who leads and empowers, must lead and empower all areas of our life.<sup>56</sup>

Villafañe speaks about the challenge to fulfill the prophetic and vocational role of the baptism in the Spirit. Pentecostalism has been recognized as a powerful worldwide force in evangelism, missions, church growth and spirituality. He also points out that Pentecostalism’s prophetic voice against sinful social structures and on behalf of social justice have been missing. He challenges the narrow (individualistic) interpretation of many Pentecostal groups, specifically the Hispanic Pentecostals. I agree with him when he says,

While the universal-egalitarian scope of the baptism of the Spirit is present in the “culto,”<sup>57</sup> its greater purpose and missional focus in the service of the Spirit’s historical project is not present. The baptism of the Spirit in Hispanic Pentecostalism is rightfully seen as empowerment for service, impacting the believer deeply - giving him/her tremendous boldness, a heightened sense of personal holiness, a new sense of self worth and personal power.<sup>58</sup>

TCNE is a Pentecostal ministry, hence Villafañe’s challenge to Hispanic Pentecostals applies to the ministry of TC as well. TC’s Pentecostal tradition reflects

<sup>56</sup> Ibid.,164-165.

<sup>57</sup> “culto” is a Spanish term for church service

<sup>58</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 204.

what Villafañe states about an individual focus in reference to the baptism of the Spirit. I must confess that it was for personal spiritual power that I tarried at the altar for the baptism of the Spirit. I wasn't concerned about the missional focus of the Spirit's historical project. I was desperate for all that God had for me! I was afraid I was going to slit a cow's throat and get kicked out of TC. Those cows were really getting to me! All I remember hearing the preacher say was..."If you haven't been baptized in the Holy Ghost you can still go to heaven but you need all the power of God available to you if are to live the victorious life here on earth." That was exactly what I needed to hear!

The baptism of the Spirit has been the key to living the overcoming life for many a TC graduate.

Certainly we cannot claim a magical cure for dope addiction. The devil which hides in that needle is so deadly strong that any such claim would be folly. All we can say, perhaps, is that we have found a power which captures a boy more strongly than narcotics. But that power is the Holy Spirit Himself which, unlike narcotics, does a strange thing for our boys: He captures only to liberate.<sup>59</sup>

Though this is undeniably true, the missional prophetic and vocational role of the Spirit baptism has been lacking in TC. TCNE understands this empowerment in its broader sense of what Villafañe is saying, it's power for advancing the Reign of God, the Spirit's historical project. The baptism of the Spirit, in the words of Villafañe is, spiritual power - that can and should be "tapped" for the broader missional objective of the church. The Hispanic Pentecostal church has the spiritual resources to face the spiritual power encounters of our social struggles. If the "new object", [of the baptism of Spirit], is the ongoing mission of the Messiah", and that cannot be narrowed to Matthew 28:18-21, nor Mark

---

<sup>59</sup> David Wilkerson, *The Cross and the Switchblade* (New York: The Berkley Publishing Group, 1962), 165.

16:15-18, nor Acts 1:8, then it must, above all, include the Messiah's own missional self understanding.<sup>60</sup>

This missional understanding was articulated by Jesus in Luke 4:18-19:

The Spirit of the Lord is on me; therefore he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.

A systemic spirituality is concerned with both personal transformation/ piety in our “vertical” relationship with God and social transformation in our horizontal relationships in society. Understanding that this world is the battleground--the mystery of iniquity—is the nature of our struggle. The mystery of iniquity impacts all of life.

The dimensions of evil can be seen in this way:

Personal	Social
“Flesh”	Social sinful structures
“World”	“Kosmos” systems
“Devil”	Institutions, ideologies, “Principality and Powers”

As Eldin Villafaña explains, Social reality is a dialectical phenomenon in that it is a human product, and nothing but a human product, that yet acts back upon its producer. Thus society is the product of the person and the person is the product of society.<sup>61</sup>

The institutions that people create take on a form of life of their own. These institutions are affected by the fall and can become oppressive and self-serving. True

<sup>60</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 204.

<sup>61</sup> Eldin Villafañe, UR1035: *The Church in the City: Confronting Issues in Contemporary Society*, Residency 3 Class Lecture notes (Gordon- Conwell Theological Seminary, Massachusetts, June 17-28, 2002).

spirituality can bring a force to bring down these strongholds. Robert Linthicum in his book, *City of God, City of Satan* says,

That Scripture presents salvation as both individual and corporate. The Biblical writers understood evil this way. Note the broad use of corporate images to describe the saved condition-covenant people, the nation of Israel, the people of God, the remnant, the Kingdom of God, the church, the New Jerusalem.<sup>62</sup>

God has chosen to advance His Kingdom through people. When the Church has an individualistic approach to society (in spite of Scripture's clear emphasis on systemic corporate and spiritual realities), it is prevented from confronting corporate structural sin. It fails to recognize the evil influence of Satan and his strategy to corrupt institutions. We have been called to be the people of the Kingdom and agents of God's Kingdom in society. Villafañe points us to the Lord's Prayer as informing our social witness: "The Church/ Christian is a true sign/ mark of the Kingdom's presence when it is an agent of shalom."<sup>63</sup>

1. An agent of forgiveness
2. An agent of substance
3. An agent of liberation

The Lord's Prayer is the cry for the Kingdom or Reign of God to manifest itself in and through the people of God, His called out ones.

In addition to the Lord's Prayer, Psalm 122 serves as a model for urban prayer:

<sup>62</sup> Robert C. Linthicum, *City of God City of Satan* (Michigan: Zondervan Publishing House, 1991), 45.

<sup>63</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 164.

Pray for the peace of Jerusalem: “May those who love you be secure. May there be peace within your citadels.” For the sake of my brothers and friends, I will say, “Peace be within you.” For the sake of the house of the Lord our God, I will seek your prosperity. (Psalm 122:6-9)

This Psalm outlines a prayer that:

1. Prays for economic health – vs. 6
2. Prays for the safety of the city –vs. 7
3. Prays for political order – vs. 7
4. Prays for the people – vs. 8-9

Social spirituality is expressed by following Jesus in the power of the Holy Spirit in society. As we incarnate the people of God, a community of faith, the Church becomes a model and sign of the Kingdom. Our communication of the Gospel becomes systemic, both an evangelistic and a prophetic message with social implications. There is a great need to plant churches with a systemic theological basis informing who we are and what we are to do. The Church should do works of charity and love and social services filled with the Spirit of God.

In this light, the car wash and thrift store are as much a part of the Church as they are businesses or as mere means of meeting our budget. Consider the components in a typical day: White, Black and Hispanic men and women working together, filled with the Spirit! Each manager a pastor-leader. Chapel in the tunnel of the car wash starts everyday with vibrant worship and the preaching of the Word! Prayer is focused everyday for participants to be a light in the city and to be a blessing to everyone that walks in! These car washes and thrift stores have become an outpost in the city where people have often come not only for the services being provided, but for prayer for their personal needs.

The scene in the car wash and thrift stores flesh out C. Rene Padilla's words, "It is in the light of the visible manifestations of God's Kingdom that Jesus' proclamation of the Kingdom can be best understood."<sup>64</sup> I believe that as people enter these Spirit-anointed businesses, the Gospel is powerfully proclaimed. Our teams seek the infilling of God each day and, hence, our spirituality and vitality are presented to all who walk in. Testimonials are fully shared with customers and, as a result, people come to the car washes and thrift stores to get help and prayer and referrals for others struggling with addiction. This is a powerful example of social spirituality! People are filled with the Spirit of God and understand that they are united for the high calling of advancing the Kingdom Reign of God in all that they say and do! The racial harmony of our teams reflects the work of the Holy Spirit in a manner seldom seen in society. They also provide a standard of excellence in all the services they provide. We have examined a Theology of Place that informs Teen Challenge (the church) to implement its discipleship strategies within the social context of its students. We have seen that the urban setting is not an enemy to be avoided, but is the place that God wants to manifest His power and grace in and through Teen Challenge to advance His Kingdom. The city is not only a place of brokenness, crime, poverty, racism, but is also a place of promise! Teen Challenge has the opportunity to witness how the Reign of God sets the captives free from addiction and models for all to see in parabolic action the Kingdom of God at work in society.

---

<sup>64</sup> C. René Padilla, *Mission Between the Times* (Michigan: Wm. B. Eerdmans Publishing Co., 1985), 189.

We have discussed a Theology of Peace (Shalom) which informs Teen Challenge (the church) of its mission and ministry. It views systemically the role of personal transformation and piety and being engaged in works of social service and justice. The geography of the Gospel must correspond to the geography of sin.

We have also developed a Theology of Prayer. We must keep in step with the Spirit by being in His presence daily. “Since we live by the Spirit, let us keep in step with Spirit,” (Galatians 5:25). So that our spirituality is not only on an individual level, but is also a social spirituality that is bringing the Shalom of God to all in society. TCNE is challenged to develop and cultivate the values of the Kingdom. This will increase our capacity to prophetically model the Reign of God in and through TCNE to the world.

## CHAPTER 3

### LITERATURE REVIEW

We will now examine the key literature that has served to shape much of our thinking in this thesis. The first source, Peter Senge's *The Fifth Discipline: The Art and Practice of the Learning Organization*, along with its companion, *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization* are reflected in the methodology and conceptual thinking of this thesis. The second source is Eldin Villafaña's, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* and *Seek The Peace of the City: Reflections on Urban Ministry*. The third source is C. Rene Padilla's book, *Mission Between the Times: Essays On The Kingdom*.

Padilla's and Villafaña's writings inform much of the theological framework of chapter two. Taken together, Senge, Villafaña and Padilla's writings are foundational sources that have shaped our thinking throughout this dissertation.

In addition to these, there are two other subsidiary sources that have influenced this thesis: Jim Collins', *Good to Great* and Patrick Lencioni's, *The Five Dysfunctions of a Team*.

#### **Foundational Source One**

**Foundational Source One: Peter Senge's *The Fifth Discipline: The Art and Practice of the Learning Organization* and *The Fifth Discipline Fieldbook*.**

Senge's work is the product of years of research among many of his colleagues and associates. These books are the results of their group working together as a learning team at MIT Sloan School of Business Management. *The Fifth Discipline* is based upon five disciplines: personal mastery, mental models, shared vision, team learning, and systems thinking. Senge emphasizes that these disciplines are not separate, but that they interact with each other. A learning organization may not function properly with only four disciplines, and the fifth discipline, systems thinking, is the glue that ties the other four into one indivisible whole. This thesis looks to discover the indivisible whole of the system in operation in the ministry of TCNE.

In chapter one, we noted that TCNE had developed into three separate ministry systems each with its own board of directors. The autonomy of each TC system was working against the highest purposes of the organization (as a whole system). Rather than working together as one ministry, personal agendas of individual leaders often created an unhealthy spirit of competition and contention. When TCNE reorganized into one ministry system this prepared the way for the exponential growth that was to follow. Let us now reflect upon the five disciplines as they relate to TCNE.

#### Personal Mastery:

People with a high level of personal mastery share several basic characteristics. They have a special sense of purpose that lies behind their visions and goals. For such a person, a vision is a calling rather than simply a good idea. They see "current reality" as an ally, not an enemy. They have learned how to perceive and work with forces of change rather than resist those forces. They are deeply inquisitive, committed to continually seeing reality more and more accurately. They feel connected to others and to life itself.<sup>65</sup>

---

<sup>65</sup> Peter Senge, *The Fifth Discipline* (New York: Bantam Doubleday Dell Publishing Group, Inc., 1990), 142.

TCNE has experienced a dynamic growth pattern over the last eight years. This has come as a direct result of clarifying and deepening our vision. The leadership team of TCNE has a renewed sense of their highest calling. This came about as we began to work as a learning team examining our ministry. The “current reality” of our ministry needed to be understood if we were to learn from it. For over a ten year period TCNE had not experienced any growth. A high burnout rate among key leaders was one of the symptomatic problems.

Personal Mastery is aspiration for personal development and learning that keeps leadership on a continual journey of learning. Senge speaks about, “An organization’s commitment to and capacity for learning can be no greater than that of its members.”<sup>66</sup> Personal Mastery is critical for clarifying the things that really matter to us, of living our lives in the service of our highest aspirations.

**Mental Models**, according to Senge, are the way we see reality. This reality is based upon deeply ingrained assumptions that influence how we understand the world. It is critical for TCNE to reflect on how we understand what we do as a ministry. The inherent danger of any organization is to stop thinking about what they are doing. Our mental models influence us profoundly. In Chapter two of this thesis, I challenged the mental model that was influencing TC leadership to buy a farm for the training phase of the ministry. The Founding Director of the first TC farm, Rev. Frank Reynolds, writes in his book, “*If we could just get them away from this scene (Brooklyn NY) and teach them how to live the Christian lifestyle, we knew that they, (inner city kids), would be able to*

---

<sup>66</sup> Ibid., 7.

*make it. As the Board discussed this we decided a farm somewhere would be the ideal place.”<sup>67</sup>*

This mental model has a systemic flaw to it. Discipleship training should be contextualized to the social reality of the individual. The army would not consider training its soldiers to fight a war in the desert by sending them to the Amazon rain forest. Yet TC decided to buy a farm to train city kids how to live the Christian life. This model has been replicated in many other countries around the world. Once a model like this is established as “the way it should be done” it’s very difficult to challenge.

According to Senge, organizations become prisoners to their way of thinking. The mental model is so deeply entrenched in the culture of the organization that it becomes very difficult to challenge. Mental models need to be exposed and challenged rigorously. Personal mastery and working with mental models go hand in hand. They deal with the way people think about what they do. Senge says, “People with high levels of personal mastery are more committed. They take more initiative. They have a broader and deeper sense of responsibility in their work. They learn faster.”<sup>68</sup>

TCNE has developed its own leadership training program to recruit and train our graduates for leadership in our ministry. This has empowered our ministry by creating what Senge refers to as ***building shared vision***. “*If any one idea about leadership has inspired organizations for thousands of years, it’s the capacity to hold a shared picture of*

<sup>67</sup> Frank Reynolds with Joan Kruger, *Is There a God?* (Lenexa: 3CrossPublishing, 2006), 64.

<sup>68</sup> Peter Senge, *The Fifth Discipline* (New York: Bantam Doubleday Dell Publishing Group, Inc., 1990), 143.

*the future we seek to create.*<sup>69</sup> This is only accomplished when there is a commitment to **team learning**. TCNE has grown beyond what any of us could have dreamed when we reorganized eight years ago. For over a decade, survival for another year was the vision. To have a vision to grow and expand was inconceivable. What was lacking was a shared vision embraced by a leadership team.

The essence of a learning organization is team learning. “To the Greeks *dia-logos* meant a free flowing of meaning through a group, allowing the group to discover insights not attainable individually.”<sup>70</sup> In this regard, Senge poses a question, “How can a team of committed managers with individual IQ’s above 120 have a collective IQ of 63?”<sup>71</sup> The point here is that we need to rediscover the art of collective thinking. Collective learning and management is a natural function found in primitive cultures, like the American Indian. It requires a high level of humility to be able to dialogue about problems (current reality) openly. Senge says that the discipline of dialogue has been almost entirely lost in modern society. Dialogue requires the discipline of patience and the willingness to suspend assumptions and enter into a free flowing genuine “thinking together” (this was a typical scene in the old western movies depicting an Indian powwow).

This requires a shift in the way many organizations function. It’s amazing to me that Senge speaks about *metanoia*, the Greek word used in the New Testament for repent. He speaks about *metanoia* as it relates to the process of becoming a learning

<sup>69</sup> Ibid., 9.

<sup>70</sup> Ibid., 10.

<sup>71</sup> Ibid., 9.

organization. To grasp the meaning of *metanoia* is to grasp the deeper meaning of “learning,” for learning also requires a fundamental shift or movement of mind. He goes on to say that through learning we re-create ourselves and become able to do something we were never were able to do. Through learning we extend our capacity to create, to be part of the generative process of life.<sup>72</sup>

TCNE has been able to re-create itself as an organization. There is an excitement about what we will be able to do next. This reflects the *metanoia* that Senge is speaking about. It has generated in our organization the capacity to dream big. We have already seen what was a dream eight years ago become reality. We have not arrived, we know that we are not perfect, yet we believe that God is leading us to forcefully advance His Kingdom and even the gates of hell won’t stop us.

The fifth discipline is *systems thinking*. This is the glue that ties personal mastery, mental models, shared vision, and team learning all together. This is the framework used throughout this thesis. In chapter two we looked to establish a systemic theology for our ministry practices. Senge says, “If you cut an elephant in half you don’t get two small elephants”. Living systems have integrity. Their character depends on the whole. TCNE had cut the elephant into eight pieces!

Each department of the ministry had become the domain of its leader. There was the fundraising department, the discipleship department, the vocational training department, the public relations department, the counseling department, the evangelism department, the food service department and the administration department. There wasn’t a shared vision that connected all departments together into one elephant.

---

<sup>72</sup> Ibid.,14.

In chapters one and two we described everything we do as a part of one ministry. We now say that TCNE is one ministry in seven different states and in 15 different locations. Every department is as important as the rest because we can't function without it. I'm not claiming that we've created a utopia void of conflict. In fact, systems thinking has given us a new lens to see conflict not as an enemy but as an ally.

We are learning that *metanoia* has many applications, both individually and corporately. In chapter two we spoke about how social structures and institutions have moral values embedded in them. They can be good or evil. Sin, in a fallen world, acts upon institutions and individuals. TCNE recognizes that we must create a safe environment where repentance can work effectively. One of the laws of systems thinking is *that there is no blame*. Senge says, "We tend to blame outside circumstances for our problems. Systems thinking shows us there is no outside; that you and the cause of your problems are part of a single system. The cure lies in your relationship with your enemy."<sup>73</sup>

***The Fifth Discipline Fieldbook*** speaks about the need for organizations to become communities. In a related way, in chapter two of this thesis we looked at *koinonia* as the community of the Spirit, which is the environment that TCNE must operate in to do its ministry. A community where needs are met through relationships is an environment where authentic Christian *koinonia* can thrive.

---

<sup>73</sup> Peter Senge, *The Fifth Discipline* (New York: Bantam Doubleday Dell Publishing Group, Inc., 1990), 67.

Doug Hall refers to ministries becoming like a “toaster” when they loose this organic dynamic of community. We also noted how *koinonia* is one of the four missiological pillars in Pauline theology.

Building community in organizations and corporations is a process. Senge identifies six core processes essential for creating and sustaining organizations as communities. He calls them the “C” words. They involve processes, for enhancing ***Capability, Commitment, Contribution, Continuity, Collaboration, and Conscience***. In chapter five we will explore each of these processes as it relates to TCNE. As TCNE continues to grow and develop it is even more imperative that we keep a sharp focus on building community.

### **Foundational Sources Two and Three**

**Foundational Sources Two and Three: Eldin Villafaña’s *The Liberating Spirit Toward an Hispanic American Pentecostal Social Ethic and Seek the Peace of the City: Reflections on Urban Ministry* and C. Rene Padilla’s *Mission Between the Times: Essays On The Kingdom*.**

The writings of Villafaña and Padilla are foundational sources that have influenced and shaped both chapter one and chapter two of this thesis. In chapter one, we looked at how evangelical ministries have sometimes become “converted” to secular social organizations; ministries born in the passion and fire of the Spirit but having since lost their distinctive Kingdom flavor. How did they lose the gospel of Jesus Christ from which they were born? Villafaña speaks of the *mystery of iniquity: the texture of social existence*.

The nature of spiritual warfare is within the framework of the ongoing cosmic conflict between God and Satan, and the restraining power of the Holy Spirit, that any discussion of sin, particularly in its powerful and mysterious (secret) structural or institutional manifestations must be set.<sup>74</sup>

It is within this context that we recognize that our struggle is not against flesh and blood rather there are principalities and powers working to prevent the Kingdom of God from advancing. According to Villafaña,

understanding the mystery of iniquity means that sin and evil go beyond the individual; that we are all enmeshed in a social living that is complex, dynamic, and dialectical; and that our spirituality, and the very gospel that we preach, needs to be as big and ubiquitous as sin and evil. We will falter in our spirituality and thus grieve the Spirit if “our struggle with evil” does not “correspond to the geography of evil”.<sup>75</sup>

In chapter two we examined the challenge for evangelicals to comprehend the social aspects of sin and spirituality. The tendency for many is to see this struggle too individualistically and not see that the spiritual warfare must correspond to the geography of evil. Padilla illustrates this point by commenting that,

The lack of appreciation of the broader dimensions of the gospel leads inevitably to the misunderstanding of the mission of the church. The result is an evangelism that regards the individual as a self-contained unit – a Robinson Crusoe to whom God’s call is addressed as to one on an island - whose salvation takes place exclusively in terms of a relationship with God. It is not seen that the individual does not exist in isolation, and consequently that it is not possible to speak of salvation with no reference to the world of which he is a part.<sup>76</sup>

In the genesis of TC, the leadership chose to buy a farm in order to get the students out of the city. This effort to improve their discipleship training reflects a

<sup>74</sup> Eldin Villafaña, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company), 18.

<sup>75</sup> Ibid., 22.

<sup>76</sup> Rene C. Padilla, *Missions Between the Times: Essays on the Kingdom* (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 1.

theology deficient of social spirituality. TC discipleship must be contextualized to the social reality of the city because that's where the men are returning to. If we remove the inner city from the discipleship context and replace it with a rural farm context that changes everything. Related to this, Padilla argues for the contextualization of the gospel in terms of churches (and TCNE) that incarnate the gospel in their own individual cultures and thereby collectively generate an evangelical theology that overcomes cultural barriers and reflects the many sided wisdom of God.<sup>77</sup> Likewise, Villafañe challenges the Church to engage in spiritual warfare to confront the principalities and powers of the city, not to run from it. TCNE has established ministries in the inner city so that we can be a relevant prophetic witness in the culture of the city.

Villafañe and Padilla are primary sources for the theological construct on the doctrine of Kingdom of God in chapter two of this thesis. They both emphasize the corporate nature of the Kingdom, which we have applied to the ministry of TCNE. Villafañe's paradigm of the Kingdom as a culture of peace and his outline of the classical missiological categories of the Church's mission have been applied to the ministry of TCNE in advancing the Kingdom of God.<sup>78</sup>

In chapter two we looked at the cost of discipleship. Padilla makes a powerful observation about a gospel being preached around the world that reflects no demands.

The image of a Christian projected by some forms of United States Christianity is that of a successful businessman who has found the formula for happiness, a formula he wants to share with others freely. The Gospel becomes a type of merchandise (for free consumers) the acquisition of which guarantees to the consumer the highest values – success in life and

<sup>77</sup> Ibid., 84.

<sup>78</sup> Eldin Villafañe, *A Prayer for the City* (Washington: Library of Congress, 2001), 11.

personal happiness now and forever. The act of “accepting Christ” is the means to reach the ideal of “the good life” at no cost. The cross has lost its offense, since it simply points to the sacrifice of Jesus Christ for us but does not present the call to discipleship. The God of this type of Christianity is the God of “Cheap Grace.” The God who constantly gives but never demands; the God fashioned expressly for mass-man, who is controlled by the law of least possible effort and seeks easy solutions; the God who gives his attention to those who will not reject him because they need him as an analgesic.<sup>79</sup>

TCNE recognizes that the salvation is offered to us as a free gift, but that does not mean it is cheap or was purchased without great cost. Indeed, we cannot earn salvation by our good works, nor can we buy it with silver or gold, but scripture does teach us that we have been “bought with a price” and that our life is not our own (Matthew 10: 37-39; Mark 8: 34-35; Luke 9: 23-24). The demands of Christ to his followers require that we must deny ourselves and take up our cross daily.

Perhaps another way to say it is that although salvation is offered to us as a precious free gift, discipleship is costly. Scripture is clear, if we want to be a follower of Christ we must all deny our personal rights of self determination and follow the example of Christ who prayed to the father not my will but thy will be done.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. (Romans 12: 1-2)

The image Paul uses here is that of a sacrificial altar. We must die in order to live. The cost of salvation is a life for a life. 2 Corinthians 5:11-15, Galatians 2:20 In order to find life you must lose it. If you hold on to your life, you won't enter the

<sup>79</sup> Rene C. Padilla, *Missions Between the Times: Essays on the Kingdom* (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 1.

Kingdom. Jesus said, in order to find your life you must be willing to loose it for the sake of the Kingdom. He also stated, that in the last days his followers would be victorious by the word of their testimony- that they loved not their own lives even unto death. “They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death” (Revelation 12:11).

The cosmic battle of the ages is the context that Jesus refers to in Matthew 11:12, “*From the days of John the Baptist till now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it.*” TCNE understands its mission is to be a part of God’s army to forcefully advance the Reign of God. As Rene Padilla states,

The gospel of Jesus Christ is a personal message, it reveals a God who calls each of his own by name. But it is also a cosmic message; it reveals a God whose purpose includes the whole world. It is not addressed to the individual per se but to the individual as a member of the old humanity in Adam, marked by sin and death, whom God calls to be integrated into the new humanity in Christ, marked by righteousness and eternal life.<sup>80</sup>

TCNE is a ministry that offers the benefits of the Reign of God to all who come to our doors seeking help. The life of a drug addict depicts despair and hopelessness. The gospel offers hope, in this life, for the addict to be liberated from addiction (2 Corinthians 5:17).

I agree with Padilla when he states, *it's not to the individual per se but only as he's integrated into the new humanity in Christ.* TCNE is a Kingdom ministry; we are all part of this new community, *koinonia*, of the Spirit. The leadership of TCNE understands

---

<sup>80</sup> Ibid., 1.

our mission on earth is temporal but our purpose is eternal. We are living between the times, the Kingdom is here now, but the full consummation of the Reign will occur when Christ returns again. Until Christ returns in all of his power and glory, TCNE, as a part of the world wide church of the Lord Jesus Christ, still have a war to be fought, to forcefully advance His Kingdom. TCNE is challenged to develop and cultivate the values of the Kingdom. This will increase our capacity to prophetically model the Reign of God in TCNE and through TCNE to the world.

As Villafaña says,

While the Church is not the reign of God, yet, as the community of the Spirit - where the Spirit manifests itself in a unique and particular way (Rom. 8:23; 1Cor. 6:19; Eph. 2:14-18) - it has the purpose to both reflect and witness to the values of the reign, by the power of the Spirit to the world.<sup>81</sup>

### **Subsidiary Literature Sources**

**Subsidiary Literature Sources: *Good to Great* and *The Five Dysfunctions of a Team*.** There are numerous subsidiary sources that have influenced this thesis, all of which are noted in the bibliography. Especially influential and challenging have been several books dealing with leadership, and among these two stand out in particular: Jim Collins' *Good to Great* and Patrick Lencioni's *The Five Dysfunctions of a Team*. These books reinforce many of the precepts of Systems Thinking in very specific ways.

*Good to Great* is an exhaustive research project of publicly traded companies. Collins and his research team spent five years and a total of 15,000 hours studying companies that made a leap from good to great results. The final cut of companies that

<sup>81</sup> Eldin Villafaña, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company), 25.

made the final list attained extraordinary results. These companies maintained, from their transition point, cumulative stock returns 6.9 times the general market over a fifteen year period. To put this in perspective, a \$1 investment in a good-to-great company would multiply 471 times, compared to a 56 fold increase in the general market.<sup>82</sup>

This research team models what Senge calls a “learning organization”. They practiced the art of dialogue as they wrestled with their findings, challenging their own assumptions (mental models).

So, early in the project, I kept insisting, ignore the executives! But the research team kept pushing back, No! There is something consistently unusual about them. We can't ignore them. And I'd respond, but the comparison companies also had leaders, even some great leaders. So, what's the difference? Back and forth the debate raged. Finally...as should always be the case...the data won.<sup>83</sup>

The data or facts unfortunately don't always win out in organizations. Often times, politics or power tripping egos will dominate the outcome of a meeting. I refer again to the question posed by Senge, “How can a team of committed managers with individual IQ's above 120 have a collective IQ of 63?” This occurs when the individuals are not functioning as a team. Team learning or collective learning is a skill that many are not well adept at. Patrick Lencioni's book identifies five dysfunctions that hinder team work. These five dysfunctions will prevent an organization (or ministry) from functioning as a learning organization.

<sup>82</sup> Jim Collins, *Good to Great* (New York: HarperCollins Publishers Inc., 2001), 3.

<sup>83</sup> Ibid., 22.

1. **Lack of trust:** Team members that are not willing to be vulnerable within the group.
2. **Fear of conflict:** Failure to build trust creates teams that are incapable of engaging in unfiltered and passionate debate of ideas.
3. **Lack of commitment:** without open and passionate debate team members rarely, if ever, buy in and commit to decisions.
4. **Avoidance of accountability:** without having real buy in by the team members, people are hesitant to call their peers on actions that seem counterproductive to the good of the team.
5. **Inattention to results:** personal agendas, egos, self interest are put before what's best for the team.<sup>84</sup>

Collins' team identified a very specific profile of the CEOs that were leading each company when it made the transition from good to great. They called it "**Level 5 Leadership**" and were shocked by their discovery, because this type of leadership contradicted the idea (mental model) of the lone ranger hero type who comes riding in on his white horse to save the day.

Compared to the high profile leaders with big personalities who make headlines and become celebrities, the good to great leaders seem to have come from mars. Self-effacing, quiet, reserved, even shy, these leaders are a paradoxical blend of personal humility and professional will. They are ambitious, to be sure, but ambitious first and foremost for the company, not themselves. In contrast, two thirds of the comparison companies had leaders with gargantuan personal egos that contributed to the demise or continued mediocrity of the company.<sup>85</sup>

<sup>84</sup> Patrick Lencioni, *The Five Dysfunctions of a Team* (San Francisco: Jossey-Bass, 2002), 188

<sup>85</sup> Jim Collins, *Good to Great* (New York: HarperCollins Publishers Inc., 2001), 39.

Jesus Christ is the ultimate example of this “Level 5 Leadership.” His teachings on leadership, model for every ministry, what Collins team discovered about these CEOs. These leaders transitioned their companies to greatness in a manner that Christian leaders would do well to emulate. Our leadership should be focused on serving the Lord and others in order to advance the Kingdom of God. It’s evident from *Good to Great* that these character qualities have produced extraordinary results in the world of business. They also have application for TCNE leadership. Our leadership needs to cultivate within our organization these same qualities if we hope to become a great organization which is fulfilling its highest call to forcefully advance the Reign of God. “*First who...then what*” is another concept discovered by Collins’ team. This concept speaks about the type of people that contribute to making companies transition from being good to becoming great. Collins says it’s not **how** you pay that makes the difference, it’s **who** you pay that makes the difference. For example, Collins’ research found no systematic pattern linking executive compensation to the process of going from good to great.

The eleven good to great CEOs are some of the most remarkable CEOs of the century, given that only eleven companies from the fortune 500 met the exacting standards for entry into this study. Yet, despite their remarkable results, almost no one ever remarked about them! These men were the type of leaders that Collins describes as follows:

Level 5 leaders look out the window to apportion credit to factors outside themselves when things go well (and if they can’t find a specific person or event to give credit to, they credit good luck). At the same time, they look in the mirror to apportion responsibility, never blaming bad luck when things go poorly.<sup>86</sup>

---

<sup>86</sup> Jim Collins, *Good to Great* (New York: HarperCollins Publishers Inc., 2001), 35.

This type of leadership reflects what Senge describes for the new leadership needed today, leaders that interpret their vision and leadership as a stewardship. This produces the capacity for building great teams of individuals united by and committed to a shared vision, a high calling, for purposes beyond their individual benefit. Quoting Senge,

It brings a unique depth of meaning to his vision, a larger landscape upon which his personal dreams and goals stand out as landmarks on a longer journey. It enables his efforts, yet leaves an abiding humility (Level 5 leadership) that keeps him from taking his own successes and failures too seriously.<sup>87</sup>

Lencioni, Collins, and Senge are all saying the same things about developing and growing extraordinary organizations that will produce extraordinary results. These organizations are made of people, complex social systems, and their writings cohere to the principles and precepts embedded in Scripture. These are universal concepts and principles that have powerful and effective strategies for mobilizing the multitudes in any human endeavor.

We have looked at the foundational and subsidiary sources that have influenced and shaped the writing of this thesis. More importantly to me is that these sources have provided the TCNE ministry a foundation to look at our mission and ministry and recognize the potential that we have to make a significant impact in our communities and around the world. TCNE is committed to play a role in the cosmic battle of the ages. To be a part of the great world wide army of God. Until the trumpet sounds TCNE will

---

<sup>87</sup> Peter Senge, *The Fifth Discipline* (New York: Bantam Doubleday Dell Publishing Group, Inc., 1990), 346.

follow our commander and chief, Jesus Christ, into battle, to forcefully advance the rule and Reign of God.

## CHAPTER 4

### PROJECT DESIGN AND METHODOLOGY

Teen Challenge is about to celebrate its 50<sup>th</sup> anniversary. Is it possible for an organization like Teen Challenge New England to stay true to its original vision after this amount of time? History teaches us that many Gospel organizations morph into completely secular institutions. For example, Harvard University, as well as other Ivy League colleges, began to prepare missionaries and ministers of the gospel to reach the new world. Today, they are recognized worldwide as some of the greatest universities for higher education, not for preparing preachers and missionaries to reach the world for Christ. The focus of this thesis is to explore and question the process of institutionalization of evangelical ministries. It has often been said, that history repeats itself. Someone also once said, the only thing that we learn from history, is that we never learn from history. Hopefully, through this study TCNE can learn from history.

What can Teen Challenge learn from the history of other organizations like, Alcoholics Anonymous, The YMCA, and the Salvation Army? We have looked at the genesis and development of these organizations, which were born in the passion of the great commission (Matthew 28:18-20), to reach a marginalized segment of society with the gospel of Jesus Christ. In each of these case studies we discovered that a shift occurred from being a Christ-centered and Kingdom mission focused, to a social service and social justice focused organization. They are still operating around the world and are

fantastic organizations. Yet, they are not gospel preaching organizations like they once were. In the case of the “Y” and “AA” they have eliminated Jesus from any part of their organizational mission. With the Salvation Army, it is still a Christian organization with incredibly committed Christian workers and volunteers. They have their own evangelical churches that preach the gospel week in and week out. Their social service outreaches (rehabilitation work, disaster relief) were all born out of a desire to enhance the preaching the gospel, for conversion to Christ. This is not the case today.

With the social service arm of the Salvation Army, the acceptance of direct federal funding prohibits proselytizing of any kind. This restriction has had a profound effect upon their rehabilitation program. They can not preach conversion to Christ as the answer to addiction like they once did. They have adopted a medical-model approach in order to be eligible for funding. The medical- model treatment approach, teaches that addiction is an incurable disease. The Salvation Army used to preach on the streets that Jesus could save and deliver the addicted from their vices. All anyone needed to do is repent of sin and put their Faith and trust, in the finished work of Christ. This simple approach, the foolishness of preaching, resulted in thousands of drunks and prostitutes converting to Christ. These converts became the rank and file soldiers of the Salvation Army.

We used the research method to compare and contrast these organizations with TC. In chapter two we developed a theology that serves as the foundation for TCNE. A firm theological understanding of TC will keep its mission Christ-centered. In addition to the theological reflection used to understand TC, we also formed learning teams and conducted two different hexagon studies that will be the framework of this chapter.

Hexagonning is a tool for collaborative systems thinking that is especially helpful for visually modeling complex group thought. Gregg Detwiler, describes it this way,

The “hexagon process” is a systems thinking activity used to brainstorm with learning teams. It is an effective means for groups to comprehend complex social reality in a systemic way, while at the same time utilizing and building the strength of the learning team. At an initial hexagon meeting, each attendee is asked to respond to a key question that is of interest to the whole group. The responses are recorded on magnetic (or paper) hexagons, numbered sequentially, and placed randomly on a large white board. This process can work with a group size ranging from six to sixty, but an ideal size would be thirty. After acquiring thirty to sixty responses, the hexagons are grouped into five to seven common categories, with each category being given a name. The category names should be short descriptive phrases that give part of the answer to the initial question. After the initial meeting, a smaller core group meets to refine the categories and seek to understand how the categories interrelate. One way to do this is by seeking to create a “causal loop” which illustrates how the categories interrelate as a whole system.<sup>88</sup>

The first hexagon study we did asked this question, “What produces a successful Teen Challenge Graduate?” TCNE formed this question with a desire to revisit the ministry vision. This question was open enough for us to begin to dialogue about what is crucial for TCNE to consider, to be effective as a ministry. All paid TCNE staff (forty) participated in the initial hexagonning. This was conducted at our first spiritual emphasis.<sup>89</sup>

---

<sup>88</sup> Gregg Detwiler, “Nurturing Diaspora Ministry and Mission in and through a Euro-American Majority Congregation” (Doctoral Thesis, Gordon-Conwell Theological Seminary, 2001), 105.

<sup>89</sup> Spiritual emphasis refers to a TCNE conference. All staff and all students come together for three days. There are training sessions for staff and students during the day. There is corporate prayer, worship and praise, and preaching each evening.

**TABLE 3. What Produces a Successful Teen Challenge Graduate?****(Part 1: Thursday, July 28, 2000)**

1. Obedience	26. Mercy / Forgiveness
2. Standing in God's Word	27. New family
3. Stay in fellowship with other Christians	28. Trust
4. God-fearing heart	29. Perseverance
5. Commitment to service	30. Being yielded
6. Humble reverence	31. Hard worker
7. Receiving God's Word	32. Faith
8. Being content	33. Friendship
9. Faithfulness to God	34. Good attitude
10. Vital prayer life	35. Repentant / Sorrow
11. Gratitude (Gratefulness)	36. The Holy Spirit
12. Discipleship	37. Abiding in Christ
13. Sound counsel	38. Discipline
14. Good testimony	39. Fruit Bearing
15. Love	40. Accountability
16. Positive role model	41. Responsibility
17. Extra mile ministry	42. Truthfulness
18. Salvation	43. Willingness
19. Teachable spirit	44. Hope
20. Encouragement	45. Discernment
21. Preaching for born again experience	46. Communion with God
22. Strong teaching	47. Recognizing the sovereignty of God
23. Consistent leadership	48. Long-suffering
24. Strong foundation built on the Word of God	49. Striving for excellence
25. Safe and secure place	50. Desire for change
	51. Participation in Ministry
	52. Anointed leadership

In the first session we began to group the 52 hexagons as listed below. We ran out of time before we could name the groupings.

**TABLE 4. What Produces a Successful Teen Challenge Graduate?**

(By Untitled Category)

<u>Untitled Category</u>	<u>Attributes</u>
A	Strong Teaching Fruit Bearing Striving for Excellence Preaching for born again experience Abiding in Christ Teachable Spirit
B	Discernment Positive role model Extra mile ministry Encouragement Appointment Leadership Sound Counsel
C	Truthfulness Safe secure place Trust Love
D	Being yielded

	<p>Willingness</p> <p>Desire for change</p> <p>Participation in Ministry</p>
<b>E</b>	<p>Good Attitude</p> <p>God-fearing heart</p> <p>Gratitude</p> <p>Being content</p> <p>Perseverance</p> <p>Hard worker</p> <p>Longsuffering</p> <p>Humble reverence</p>
<b>F</b>	<p>Obedience</p> <p>Recognizing the sovereignty of God</p> <p>Faithfulness to God</p> <p>Vital prayer life</p> <p>Responsibility</p> <p>Standing in God's Word</p> <p>Discipline</p> <p>Good Testimony</p> <p>Receiving God's Word</p>
<b>G</b>	<p>Faith</p> <p>Hope</p> <p>Foundation built on the Word of God</p>

	Mercy/Forgiveness Salvation Repentant/Sorrow
H	Accountability New Family Friendship Stay in fellowship with other Christians

The next session we listed the hindrances to producing successful TC graduates.

**TABLE 5. What Hinders a TC Student from Graduating?**

1. Bitterness 2. Resentment 3. Anger 4. Pride 5. Girlfriends, boyfriends, spouses 6. Wanting to use drugs 7. Rebellious attitude 8. Past failures 9. Marital pressure 10. Worldly pleasures / Materialism 11. Persecution 12. Troubles at home 13. Poor leadership 14. Lack of faith 15. Strife / Discord 16. Spiritual pride 17. Not teachable 18. Selfishness 19. Comprising spirit 20. Hidden sins 21. Double-minded	22. Disobedience 23. Legal issues 24. Sickness 25. Deceitfulness 26. Lack of vision 27. Lack of prayer life 28. Negative peer pressure 29. Lack of commitment / Length of program 30. Self Dependency 31. Poor counsel 32. Lack of spirituality / Carnal 33. Prejudice 34. Feelings of inferiority / Insecurity 35. Know it all 36. Self righteous 37. Ungrateful / Attitude 38. Doing time 39. Immorality / Staff inconsistencies 40. Sin in the camp 41. Comparing yourselves with others 42. Abilities that become disabilities
---	--

After the list of forty two hexagons was created, the following groups and categories were assigned to them.

**TABLE 6. What Hinders a TC Student from Graduating?**  
**(By Category)**

<u>Category</u>	<u>Attributes</u>
<b>Personal Worries &amp; Distractions</b>	Marital pressure Persecution Troubles at home Sickness Legal issues Girlfriends/boyfriends/spouses Past failures Negative peer pressure
<b>Besetting Sins</b>	Hidden Sins Worldly pleasure & materialism Compromise spirit Sin in the camp Immorality
<b>Undeveloped staff</b>	Strife/Discord Staff inconsistencies Poor leadership

	<p>Lack of vision</p> <p>Poor counsel</p> <p>Deceitfulness</p>
<b>Character flaws/Old Nature</b>	<p>Rebellion</p> <p>Pride</p> <p>Resentment</p> <p>Anger</p> <p>Bitterness</p> <p>Prejudice</p> <p>Not teachable</p> <p>Ungrateful attitude</p> <p>Deceitfulness</p> <p>Spiritual Immaturity</p> <p>Lack of spirituality/Carnal</p> <p>Ungrateful attitude</p> <p>Lack of prayer life</p>
<b>Self-Centeredness</b>	<p>Comparing yourselves to others</p> <p>Self-dependency</p> <p>Selfishness</p> <p>Know-it-all</p> <p>Abilities to become disabilities</p> <p>Self-righteous</p> <p>Spiritual pride</p>

	Feelings of inferiority/Insecurity
<b>Deep-Rooted Rebellion</b>	Disobedience
<b>Lack of Spirituality</b>	Lack of commitment Doing time Wanting to use drugs Double-mindedness

The first sessions on July 28, 2000 were very good. There was a large group of forty. These sessions allowed me the opportunity to introduce the principles of Systems Thinking to the leadership. The group's participation was active and engaging. The next time we went back to the Hexagons was four months later. The group's size was reduced to ten and we worked with the hexagons for 2 days, five hours each day. I began our time together with a fresh look at the principles of Systems Thinking and team learning. This time together we engaged in a free flowing dialogue that was energizing to all. We organized the hexagons into the following clusters:

**TABLE 7. What Produces a Successful Teen Challenge Graduate?**

**(Part 2 & 3: November 9-10, 2000, By Category)**

<u>Character</u>	<u>Attributes</u>
<b>Mature Staff Produces</b>	Encouragement Sound counsel Positive role model Appointed leadership

	<p>Strong Bible teaching</p> <p>Preaching of born again</p> <p>experience</p> <p>Accountability</p> <p>Commitment to service</p>
<b>Desire to Change</b>	<p>Being yielded</p> <p>Willingness</p> <p>Humility (Humble Reverence)</p> <p>Truthfulness</p> <p>Repentant/Sorrow</p> <p>Teachable spirit</p>
<b>Support Systems</b>	<p>Safe secure place</p> <p>Stay in fellowship with other</p> <p>Christians</p> <p>Friendship</p> <p>New family</p> <p>Relationships</p> <p>Sense of belonging</p>
<b>Spiritual Growth</b>	<p>God-fearing heart</p> <p>Gratitude</p> <p>Perseverance</p> <p>Good attitude</p> <p>Longsuffering</p>

	<p>Being content</p> <p>Faith</p> <p>Love</p> <p>Discernment</p> <p>Fruit bearing</p>
<b>Program Structure</b>	<p>Participating in ministry</p> <p>Discipline guidelines</p> <p>Foundation built on the Word</p> <p>Chapel</p>
<b>New Nature</b>	<p>Salvation</p> <p>Recognize sovereignty of God</p> <p>Obedience to God</p> <p>Mercy &amp; Forgiveness</p> <p>Trust</p> <p>Hope</p> <p>Standing on God's Word</p> <p>Vital prayer life</p>
<b>Accepting New Attitudes &amp; Responsibilities</b>	<p>Extra mile ministry</p> <p>Hard worker</p> <p>Abiding in Christ</p> <p>Good testimony</p> <p>Responsibility</p> <p>Striving for excellence</p>

### Narrative of the Systemic Study

The desire for change was the key influence in our study. The key influence in a student's life that leads him or her to experience the new birth in Christ is the increased desire for change. 2 Peter 1:4-5 says, "and into an inheritance that can never perish, spoil or fade-kept in heaven for you...who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time." Repentance, *Metanoia*, takes place. An addict can see the hope of a totally new life in Christ. A complete mind shift can occur as one sees himself in the light of the scripture, 2 Corinthians 5:17, which says, "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" God's Love and forgiveness frees the addict from the guilt and shame of their past sins. The work of redemption begins to empower the addict with a new, divine nature, making him able to overcome his addiction and begin to follow the high calling that God has purposed for him.

Diligence and effort lead to spiritual growth. Everyday the flesh and the old ways, which can be defined as mental models, need to be overcome. As they are overcome, the individual grows in the confidence of the Lord's ability to keep him from going back to his old ways of doing things. New attitudes and responsibilities are developed based upon the Word of God, which has begun to transform their minds and hearts to understand God's will and purpose for their lives. This transformation becomes a reinforcing loop that influences one to want one to keep on growing in faith and obedience. Repentance like this causes a major shift in the way one interprets his life. Galatians 2:20 says, "it is no longer I that lives, but Christ who lives in me." There are new marching orders given by the new commander and chief, Jesus Christ. We are being changed daily as we surrender our will to do God's will.

There is a powerful balancing loop that is ever present to oppose this powerful spiritual transformation that is taking place. At anytime the old nature, with all the character flaws, mental models of patterns of behavior in the past, can come in forms of trials and temptations. Spiritual warfare is very real and personal. The new convert learns that temptations need to be overcome if spiritual growth is to take place. The temptation to quit the TCNE ministry before graduation, the urge to use drugs or compromise what they know is right to do, may cause the new believer to backslide if he gives into temptation.

That is where the program structure, a chapel service, a staff member or even a roommate may discern the struggle and intervene. All have this common struggle, but as they yield to the Lord and not to their flesh, the fallen nature, victory is won! The new nature overcomes the fallen nature! Perseverance in the face of adversity yields the fruit of character and maturity. Every trial that God allows to come our way is to bring us to a mature faith. That is the power of being in step with the Spirit and the powerful influence of the healing community of Teen Challenge. Teen Challenge provides a support system that influences a struggling individual to hang on and overcome.

The *Koinonia* of the Teen Challenge program is a powerful force to guide and hold one in pursuit of the high calling in Christ Jesus. The healing community and body of Teen Challenge is a powerful leverage point to increase the outcomes we desire to see in the lives of our students. It is imperative for the leadership to embrace the principles of Personal Mastery; they are on the same faith journey as the students. When our leadership is growing and maturing, we will see a greater increase in students successfully graduating the ministry.

In the same way a mature staff can increase the effectiveness of our ministry, an immature or negligent staff can decrease our effectiveness. No one is perfect; we are all dealing with a fallen nature that is why our greatest leverage is unity and a commitment to ongoing learning, a call and commitment to personal mastery on this journey of faith. The program structure, daily activities of prayer, chapel, study and work are all enhanced by the moving of the Spirit of God in our midst. He is working in and through us all to do his good pleasure (Philippians 1:6 & 13). As a result of this systemic study, key insights came forth. We need to work intentionally to make the first few days new students arrive important, to make them feel welcome, accepted and loved. To show them in practical ways that God loves them and has a plan for their lives.

When TCNE began this study, it was believed that the highest purpose for the organization was to produce successful graduates. After its conclusion, this assumption (mental model) was challenged. TCNE began to see their highest purpose in direct relationship to being a part of the people He has called out, (*ekklesia*) the church, to forcefully advance his Kingdom (Matthew 11:12). In the light of this theological reflection, the model of TC as a *para-church* ministry is challenged. TCNE believes a shared vision of our organization is to see everything they do as a part of advancing the Kingdom of God. This model demands that we interpret our mission as only partially completed when a student graduates.

We recognized that Pastoral discipleship must be at the heart of everything we do. The leadership of each ministry department must be responsible for the nurture and spiritual development of the students in their departments. The car wash, the kitchen, the fundraising teams, the maintenance department and the thrift stores all must be led and

guided by pastoral servant leadership. This kind of leadership will increase the effectiveness of the ministry in every way. The line, between students and staff, needs to be invisible. We are all on the same journey, and we can all learn from each other and grow together in the Lord. We are all in it together.

### **Reflection of the Process**

*The Fifth Discipline* challenged me to look at the “mental models” that our staff had about what Teen Challenge is all about. I wanted us to take a fresh look at the ministry. I was somewhat uncomfortable and anxious to facilitate the first hexagon session. The mechanical part of writing on the tiles and hanging them was awkward. I kept getting one word replies that I was not able to redirect in a form which would clarify what they were thinking. Although, I did not feel comfortable, the flow of dialogue and participation from the staff was active.

There was a very positive feedback on the part of all the staff participating in the exercise. I kept feeling that maybe some were not with what it was all about. Most “mental models” of staff training were lectures where the staff could take notes in an outline form.

Frankly, I did not know what I was doing, if it was right or wrong. I wished I had asked a more experienced person to help me with the whole process. The second and third time that we met to group the tiles and name them was a much better experience for me; our group really did begin to flow together. We began to experience the first steps toward group learning in a significant way. At the end of the process, I still struggled hard to put the tiles in a causal loop diagram. I scheduled a meeting at the Center for Urban Ministerial Education (C.U.M.E.) with Dr. Bruce Jackson. He worked with me to

help me put together the causal loop diagram as it is seen in this paper. He was able to put the loop in place as I shared with him the story we put together as a staff from the hexagon study.

What surprised me most about the whole process were the continual insights that have come forth. Our high calling is not to process students to graduation. It is about Teen Challenge seeing itself as a Gospel ministry forcefully advancing the Kingdom of God in everything we do. The staff members are as much a part of the ministry as the students in the call to grow and walk in repentance everyday. The idea that staff have arrived and become the experts to tell students what to do is very counterproductive in the residential rehabilitation discipleship process.

The first hexagon study was conducted in the year 2000. It was at the very beginning of our merger together of three autonomous TC systems. We experienced unprecedented growth and development of the ministry in the years that followed. Chapter five of this thesis will demonstrate empirically the growth patterns of the TCNE ministry over a seven year period. In January 2006 TCNE contracted consultants from Emanuel Gospel Center, Applied Evaluation Systems, to facilitate our next hexagon study.<sup>90</sup> The planning phase of the project began in January and continued for a span of eight months.

Early in the planning phase TCNE articulated seven goals for the project:

1. Staff clearly understands how the TC System works.
2. Clarify how to grow TC in terms of capacity & personal growth.

---

<sup>90</sup> Much of the material following are taken from the systemic study done in collaboration with Emmanuel Gospel Center's Applied Evaluation Systems, "Strategic Action Project: Planning Phase Final Report," (Boston: Applied Evaluation Systems, 2006).

3. Learn how to be multiply productive on many levels.
4. Discern what God wants to do through TC (not just doing what we are already doing).
5. Discern leverage points for growth and understanding of what “not” to do.
6. Foster transformational leadership at TC.
7. Nurture a healthy learning organization at all levels.

### **Formatting Relevant Questions for our Study**

TCNE thought carefully about the wording of a question, which if answered comprehensively enough, would help to describe God’s vision for TCNE to forcefully advance his Kingdom.

#### **Positive Question**

- 1. What are the essential elements involved in nurturing (“forcefully advancing”) Kingdom development in and through TCNE?**

#### **Negative Question**

- 2. What are the potential hindrances to Kingdom development (“forcefully advancing”) in and through TCNE?**

After brainstorming answers to the questions, the large group looked for common themes and began to cluster related answers in groups. These groups are then given a title that encapsulates all the hexagons in its cluster. Afterwards the core group relied upon meeting notes, intuition, and shared experiences to continue reflecting and interpreting the categories formed at the group meeting. We have included group observations for each of the clusters. These observations summarize the dialogue that the core group had which are not obvious from the hexagons themselves.

**Positive Hexagons: What are the essential elements involved in nurturing Kingdom development ('forcefully advancing') in and through Teen Challenge?**

**A. Effective Visioning and Administration**

- 22 Strategy development
- 19 Resource development
- 25 Set up goals
- 65 Developing a learning organization
- 63 Effective administration
- 26 Finding the path (tactical strategy)
- 33 Clear communication on every level
- 39 Practical means to carry out mission
- 64 Open to new ideas
- 20 Repentance on every level
- 21 Unified vision
- 41 Demonstrate and communicate results and fruit



**Group Observations:** At its most effective, TCNE administration is not only seen as the traditional policies and infrastructures, but also as the cultural and attitude factors that foster strategic and “out of the box” thinking. Vision is an integral part of administration, and unified visioning takes place on every level—from students to the directors.

## B. Growing Kingdom Community (Size and Depth) through Relationship



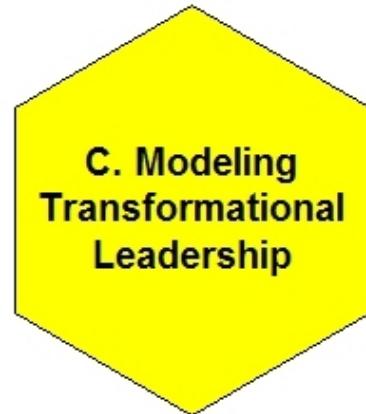
- 3      Community
- 56     Visitation, pastoral care
- 57     Hospitality/welcoming fellowship
- 36     Passion for the mission
- 32     Harvesting souls
- 62     Church planting
- 31     Heart for missions
- 27     Socially engaging community
  
- 60     Collaboration w/ other ministries
- 18     Connection to the Kingdom
- 12     Have a Kingdom vision
- 66     Enlarging an outward focus
- 14     Passion for the lost
- 34     Personal 1-on-1 evangelism
- 58     Servant orientation
- 23     Completely sold out for mission vision of ministry
- 68     Spiritual warfare and opposition

**Group Observations:** TC related Kingdom growth is most sustainable when solid relationships are at the root. Practical, tangible matters, such as visitation, are balanced with spiritual and supernatural understanding and intervention. Some of the intangibles

are hard to measure. However, TC can monitor choices to focus on Kingdom growth as an end goal of relational development.

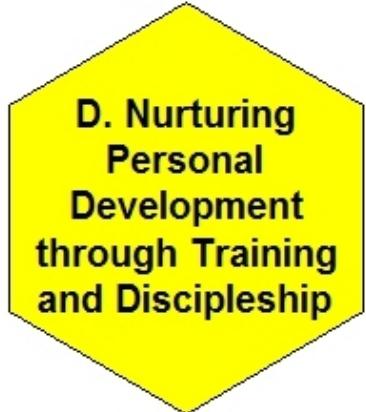
### C. Modeling Transformational Leadership

- 51 Integrity
- 37 Staff that is growing
- 9 Encouragement
- 46 Reproduction on many levels
- 45 Identifying gifting
- 17 Consistency
- 59 Courageous leadership
- 61 Be a good listener
- 28 Discipline, correcting and rebuking
- 2 Strong leadership
- 6 Personal effort to develop new attitude
- 49 Growing in self discipline
- 13 Self nurturing
- 4 Willingness to serve
- 67 Willingness to be stretched and go the extra mile
- 40 Anointed love
- 30 Confession and willingness to admit wrong



**Group Observations:** Strong TC leadership is not limited to traditional positions of authority. It is also not limited to the rewards and consequences of completing tasks well or poorly. Transformational leaders develop the disciplines of modeling core values and inspiring and encouraging peers and followers on every organizational level. A strong TC culture, therefore, equips both staff and students to practice transformational leadership and nurtures an environment that is safe for taking healthy emotional and professional risks.

#### D. Nurturing Personal Development through Training and Discipleship

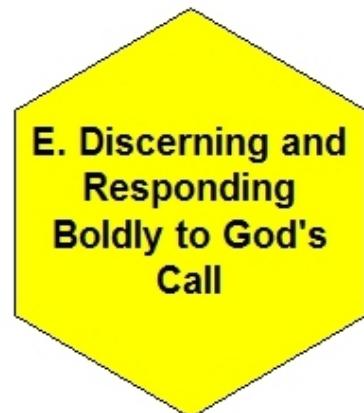


- 7 Character development
- 11 Willingness to learn and grow
- 5 Willingness to train others
- 16 Continue to disciple at every level
- 55 Stewardship training
- 15 Continued education on a personal level
- 52 Understanding spiritual warfare individually and collectively

**Group Observations:** At its best, TC promotes continual training at every level. This happens formally and informally through courses, workshops, mentoring and shadowing.

### **E. Discerning and Responding Boldly to God's Call**

- 43 Element of faith and hope involved
- 1 Individual responsibility to the call of God
- 42 Total dependency on God
- 44 Trusting God
- 50 To hear call and obey
- 48 Pit bull faith
- 29 Leading of the Holy Spirit
- 54 Pentecostal prayer
- 24 Willingness to sacrifice
- 47 Revival and awakening
- 10 Daring to be different and surrender
- 53 Healing
- 35 Persevering and growing through trials
- 38 Holy Ghost corporate worship, teaching and preaching
- 8 Vital spirituality

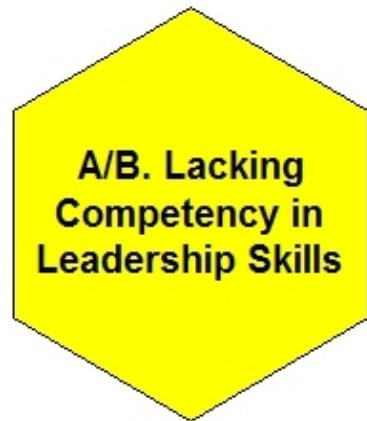


**Group Observations:** This cluster suggests that the boldness so characteristic of the TCNE culture is derived from the Holy Spirit. In order to steward this gift of action-orientated faith, the TCNE community must maintain an attitude and mindset that prepares the community to both discern and respond boldly and continually to the leading of the Holy Spirit. This applies on both individual and corporate levels.

**Negative Hexagons: What are the potential hindrances to Kingdom development  
(‘forcefully advancing’) in and through Teen Challenge?**

**A/B. Lacking Competency in Leadership Skills**

- 69      Lacking competency in leadership skills
- 23      Fearful & timid leadership
- 18      Lack of accountability
- 12      Building your own Kingdom
- 3       Immature/ unready leaders
- 7       Showing favoritism
- 39      Lack of commitment to ongoing discipleship
- 6       Personal agenda
- 51      Lack of connection beyond TC (“parochialism”)



**Group Observations:** A TCNE environment that fosters transformational leadership does not depend on a single leader figure, but rather requires continuous growth in competency on the part of all staff and students. Competency, as depicted here, refers mainly to skills and knowledge of the qualities and practices befitting transformational leaders. The cluster reflects the delicate balance of spiritual and natural wisdom. It is important for members of the TC community to feel empowered to grow as leaders, regardless of their role or position. This suggests there are some obstacles in the TCNE “system” to this taking place on a reliable basis.

**C. Unsafe Environment for Repentance and Growth**

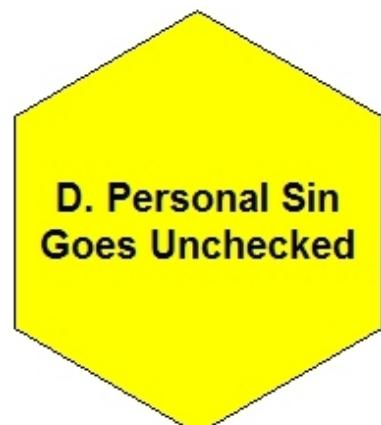
- 17 "Know it all"
- 34 Negative inter-personal relationships
- 42 Unsafe environment for repentance
- 44 Lack of trust
- 43 Judgmental spirit
- 27 Not having compassion
- 52 Lack of love
- 40 Insecurity



**Group Observations:** A safe environment is one where staff and students are supported in going outside of their comfort zones for their own growth or for the good of the group. When individuals do not feel comfortable discussing and sharing mistakes and shortcomings internally, Kingdom growth suffers. Repentance here refers to a turning from sin, as well as from dysfunctional or imprudent practices.

**D. Personal Sin Goes Unchecked**

- 9 Greed
- 19 Staff/leadership moral failure
- 8 Poor attitude
- 47 Mediocrity
- 45 Deceitfulness
- 36 Old mental models return



- 33 Social or ethical issues
- 11 Bitterness
- 10 Pride
- 4 Selfishness
- 14 Abusive leadership
- 32 Ego
- 31 Rebellion
- 46 Laziness
- 5 Complacency
- 30 Worldliness
- 29 Hypocrisy
- 41 Wrong motive
- 48 Double minded
- 13 Sin
- 49 Self-righteousness

**Group Observations:** The focus here is not the mere, and unavoidable, presence of sin.

The problem surfaces when sin goes unchecked. Fear and lack of awareness can both lead to a failure to deal appropriately with problems like pride or greed. Or, sometimes, individuals have not been trained to recognize that certain attitudes are in fact sinful at root, and cannot be blamed on the environment or on “that’s just the way I am.”

**E. Stagnant Administration Systems Prevent Organizational Growth**

- 50 Not upgrading policy and procedures
- 26 Lack of communication
- 15 Lack of knowledge/training
- 28 Tradition
- 22 Institutionalization
- 38 Inadequate staff/on-going training



**Group Observations:** Even in the healthy life of a TC, administration systems sometimes change and sometimes stay the same. But, when stagnant administration prevents growth, the whole system suffers. As is intuitively clear from responses like “lack of communication,” this problem needs to be addressed on the personal level as well as the infrastructural level.

**F. Staff and Students Distracted and Confused about Priorities**

- 37 Frustrating Board of Directors
- 35 Distractions: Cares and worries of the world (parable of sinner)
- 24 Priorities out of whack
- 20 Lack of focus
- 2 No goals
- 1 Financial pressure
- 21 Losing focus on why we work for TC



- 53      Lack of vision
- 16      Too busy

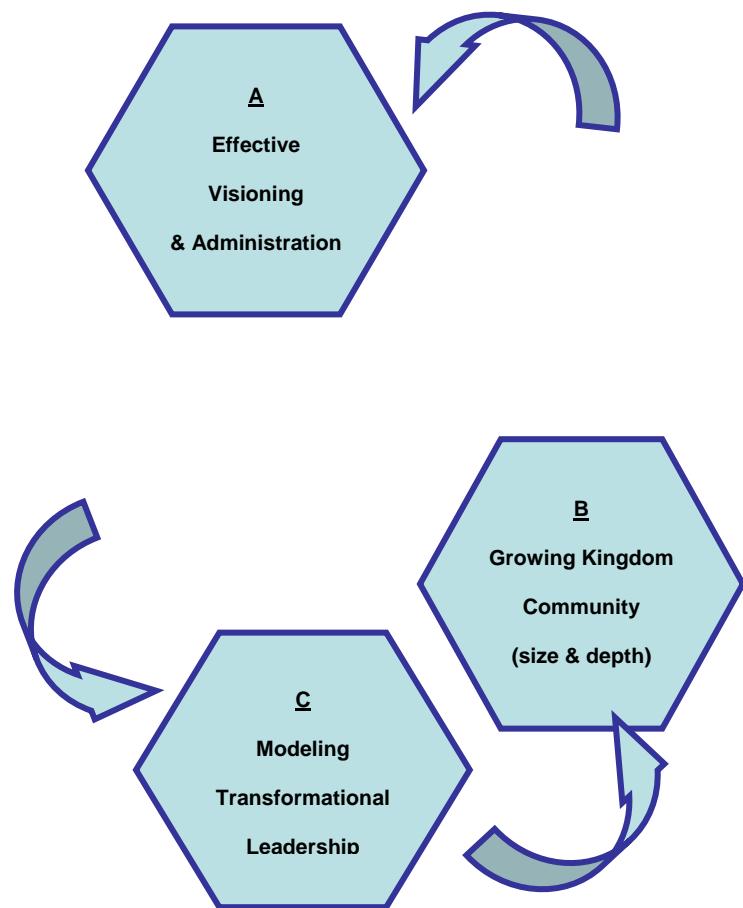
**Group Observations:** When regular concerns are blown out of proportion, the ability to develop and focus TCNE vision and priorities decreases significantly. It is important to note that even relevant and meaningful priorities, such as “financial pressure” were sited as serious distractions from Christ-centeredness. TCNE’s challenge is to deal with these concerns with wisdom, without allowing them to take the organization’s corporate eye off of Christ.

**The interrelated themes on the positive question:**

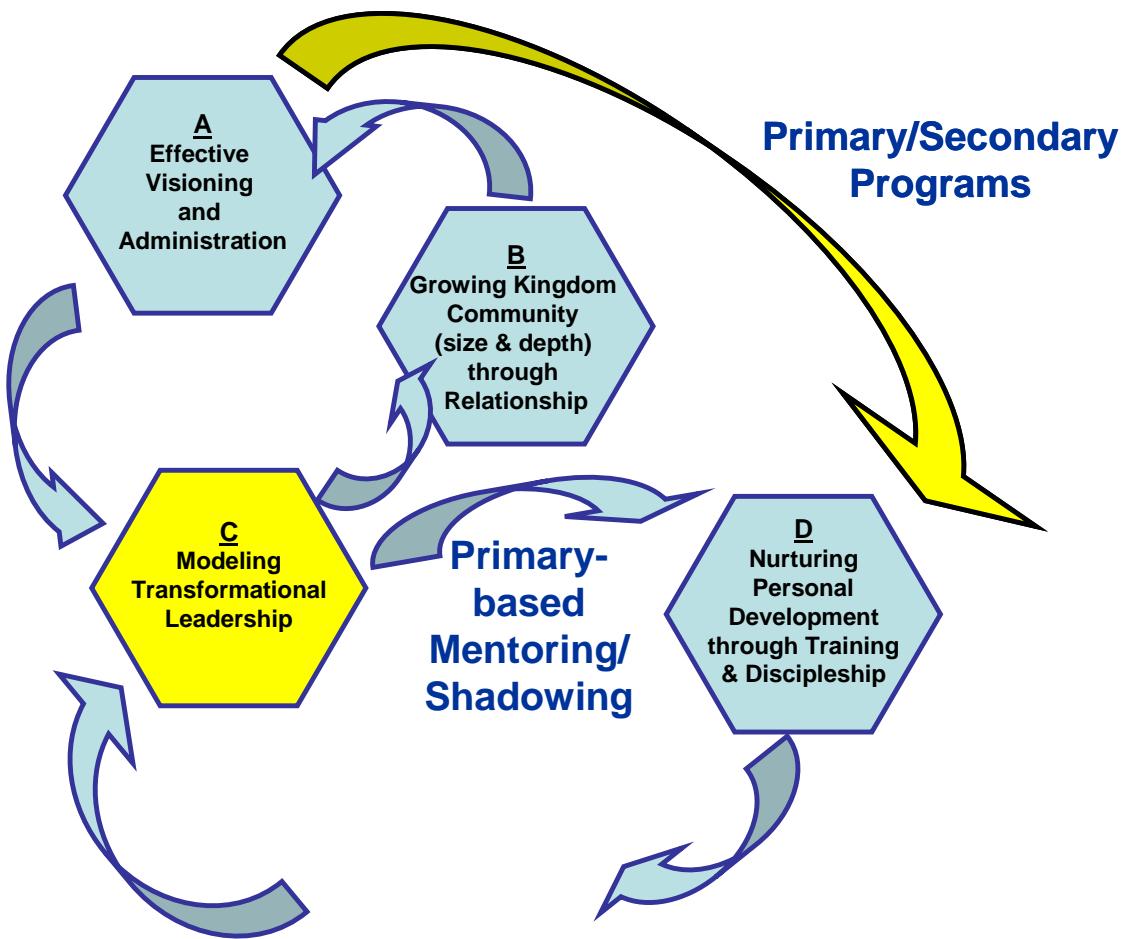
- A. Effective Visioning and Administration
- B. Growing Kingdom Community (size and depth) through relationship
- C. Modeling Transformational Leadership
- D. Nurturing Personal Development through Training and Discipleship
- E. Discerning and Responding Boldly to God’s Call

The core group, (learning team) asked, “Which of these themes most directly impact the others?” Using the most basic systems thinking rules, the learning team developed simple causal loop diagrams to gain insight into TCNE’s unique organizational system. The learning team draws on personal experiences of TC, intuitive thinking and processing, and in-depth discussions guided the formation of the causal loop diagrams.

Effective visioning and administration (Hex. A) lead to the modeling of transformational leadership. Transformational leadership empowers Kingdom growth through relationship, which in turn improves effective visioning and administration. This represents the first reinforcing loop in the diagram. A reinforcing loop is self-perpetuating. Any part of the loop strengthens the next, and so forth.



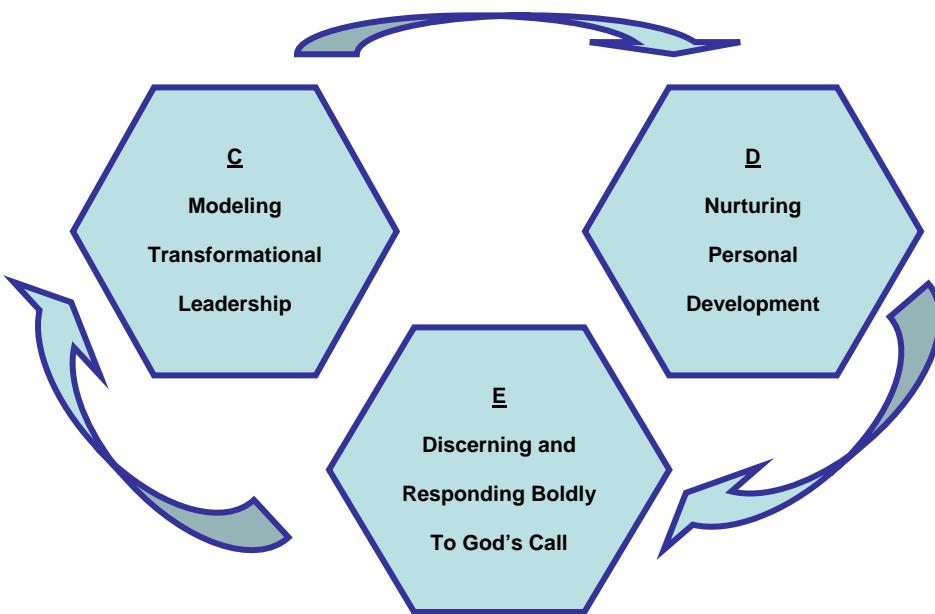
The positive diagram has another reinforcing loop that includes “modeling transformational leadership.” In this cycle, strong leadership enables the nurturing of personal development through training, which empowers discernment and a bold response to God’s call, on the individual, program and organizational levels.



The complete diagram, shown above, emphasizes the primacy of transformational leadership. This hexagon acts as a change agent, affecting visioning and administration through growing Kingdom relationships, and impacting personal and corporate discernment and obedience to God by strengthening training and discipleship. In the TCNE context, the upper loop is governed primarily by relationship (primary) and technical infrastructure-based (secondary) programming or policies. The lower loop, on

the other hand, is driven by mostly one-on-one mentoring and shadowing. These connect, however through programs that formalize training and discipleship.

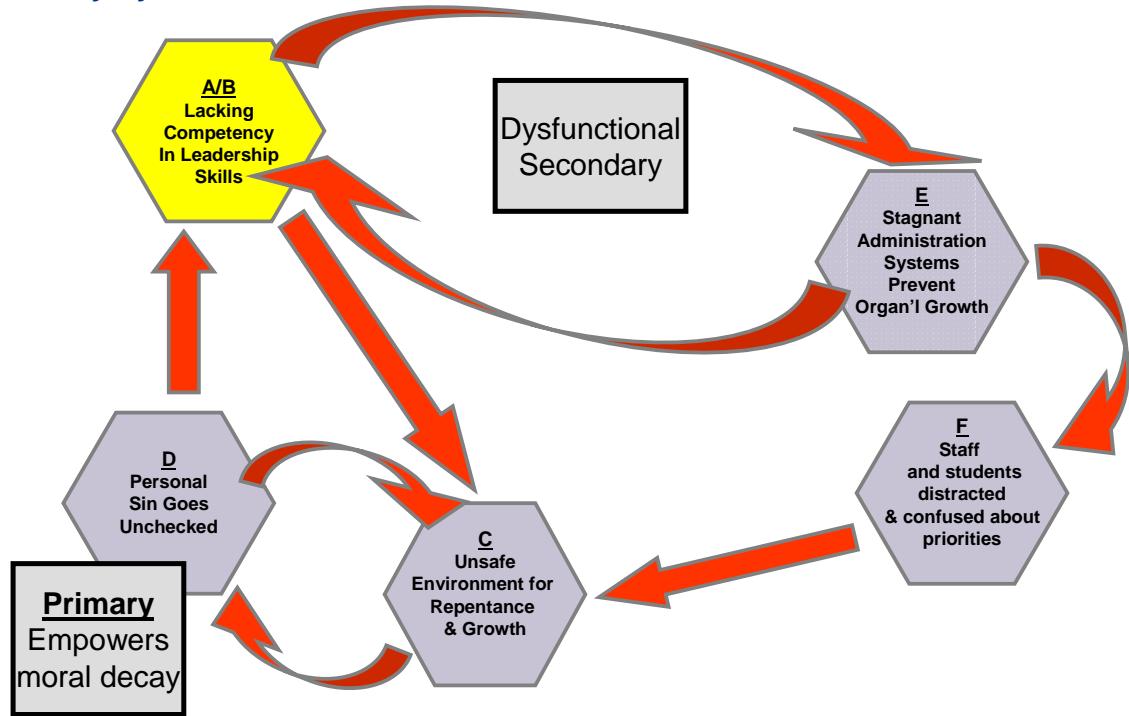
Transformational leadership is the key entry point into the TCNE system. An entry point is the most effective point (leverage) to positively intervene. When you invest at the entry point, it is likely to leverage good results throughout.



Now we turn our focus to the barriers that TCNE faces in order to Forcefully Advance God's Kingdom in and through Teen Challenge. The following causal loop identifies how these hindrances work against being able to forcefully advance the Kingdom of God.

## ***FINAL: Barriers to Forcefully Advancing God's Kingdom in and Through Teen Challenge***

### **Primary System Failure**

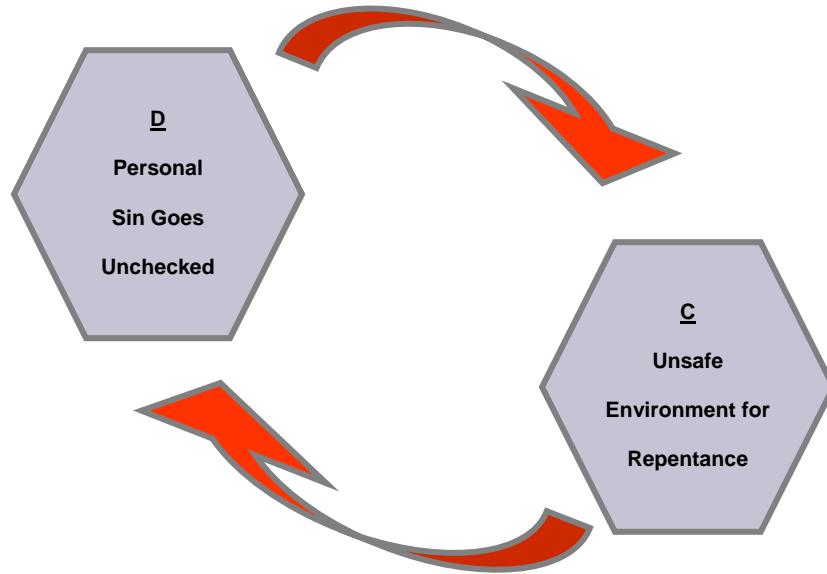


### **The interrelated themes on the negative question:**

- A/B. Lacking Competency in Leadership Skills
- C. Unsafe Environment for Repentance and Growth
- D. Personal Sin Goes Unchecked
- E. Stagnant Administration Systems Prevent Organizational Growth
- F. Staff and Students Distracted and Confused about Priorities

Interestingly, the negative diagram contains two reinforcing loops, as well. This indicates that negative dynamics can spiral out of control and actually counterbalance the productive elements of the system. The first counterbalancing loop links unchecked sin

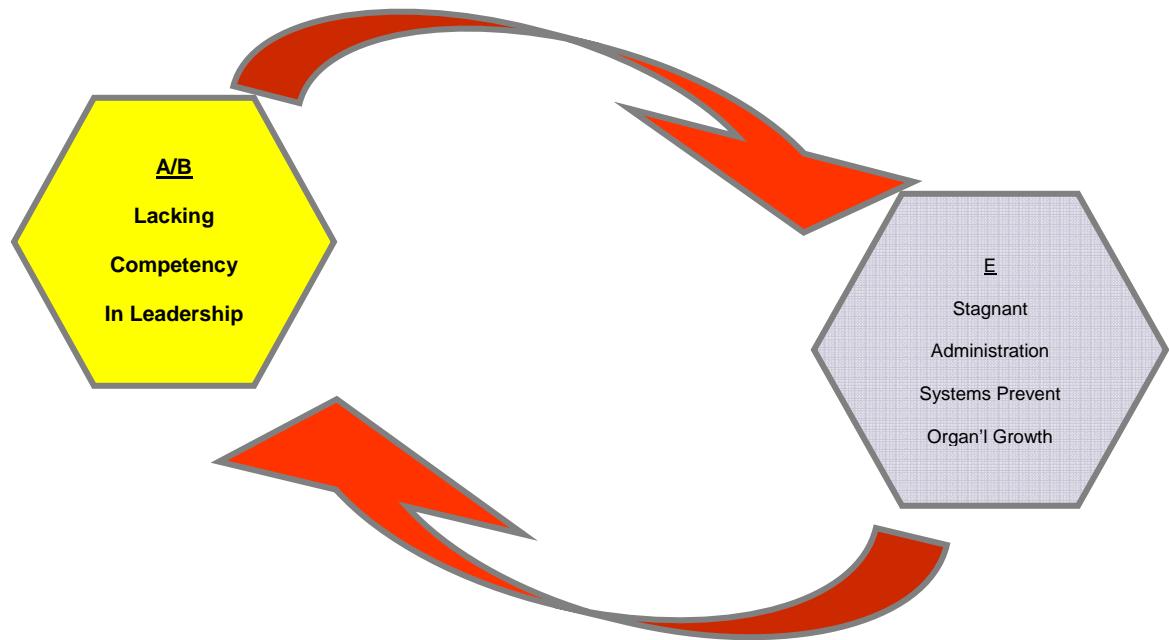
to unsafe environment. This loop was labeled “primary dysfunction.” It represents the most direct attack on the primary (or relational) systems, such as mentoring and shadowing, described in the positive cycle. This self-perpetuating cycle is also part of a larger loop leading to and reinforced by lacking competency in leadership.



The second counterbalancing loop illustrates the reinforcing relationship between stagnant administration systems that prevent organizational growth and lack of competency in leadership. Labeled “Secondary Dysfunction,” it relates to failures in technical failures in technical infrastructure. This is a reminder that leadership impacts both primary (relational networks) and secondary (organizational procedures) systems.

Examining the entire loop diagram, “lacking competency in leadership” leverages moral and spiritual decay, and it is the singular driver for secondary decline. If you remove it, most of the loop collapses and the primary dysfunction is greatly

disempowered. It is clear that the leadership-related hexagon is the primary entry point. This represents counter-productive leveraging throughout the TCNE system.



The primary dysfunction loop empowers incompetence and makes the broader cycle of barriers more difficult to break. The unsafe environment is a result of both incompetent leadership and confused priorities. These two areas are influenced by the stagnant administration, (secondary dysfunction) which reflect policies and practices that work against the health of the overall organization. TCNE recognizes the need for an action plan to be developed based upon the insights gained from this strategic study. This will be the framework and focus for chapter five of this thesis.

## CHAPTER 5

### OUTCOMES, CONCLUSIONS, RECOMMENDATIONS

This thesis has asked the question, why do organizations that were born out of a desire to preach the gospel of Jesus Christ to a lost world, over time become converted to secular humanism? What can Teen Challenge learn by studying these organizations, in order that they do not become the next case study of secular humanism taking over a Christian organization? Systems thinking and theological reflection are the two lenses that we have used to examine this phenomenon. This chapter will discuss the outcomes of this research as it relates to TC ministry in general and Teen Challenge New England in particular.

#### **Reflection from a Horror Movie**

The horror movie, *The Invasion of the Body Snatchers*, is a story of people who are being taken over by an alien life force. This alien life force came to earth without anybody taking notice. It came to earth in the form of a faint rain that left a mold on plant life. This mold contained alien DNA which landed everywhere but only aroused the curiosity of a few people. Then, while people were sleeping, the spores morphed into the people without anyone knowing it. When the metamorphous was complete, the aliens had taken up residence in the human bodies which looked and acted exactly like the people the aliens had just sucked the life out of. They went to work just like the people

but they were aliens taking over earth in order for their race to survive. It's a very creepy movie, but it illustrates how Christian organizations may become dead yet they continue to do good works and appear to be alive.

### **Spiritual Principles Learned from the Case Studies Cited in Chapter 1**

Historical case precedent concludes that great Christian Organizations have been converted to secular humanism. These organizations continue to operate world-wide yet they are no longer preaching the gospel. They have lost the spirit and soul by which they came to life. We know that this has never happened suddenly, yet we can say that it has happened frequently. The Bible, from Genesis to Revelations, is a redemption story. This story is historical, in the sense that it records how God has acted in the past; it is contemporary, in that God is continuing to act in the present, and it is apocalyptic, in that it reveals what is still yet to come.

Once sin entered into God's perfect creation, its affect was systemic on all of God's creation. God's remedy to the sin problem is redemption. Until the final redemption of all of God's creation takes place, when there will be a new heaven and new earth, the people of God will always struggle to do his will in a fallen world. Drug addiction, alcoholism, and delinquency are all symptomatic of the fall. They are destroying individuals and families everyday. The cultural and economic affect on society is perplexing. There is a solution; it is the gospel of the Reign of God. The Reign of God brings shalom through the community of the Spirit, the Church of Jesus Christ.<sup>91</sup>

---

<sup>91</sup> Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 3.

Jesus summarized the battle of ages, until he came on the scene, in this passage found in Matthew's gospel:

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. For all the prophets and the law prophesied until John. (Matthew 11: 12-13)

We understand from this text that the Reign of God advances against constant opposition. Like the horror movie, *The Invasion of the Body Snatchers*, this text can explain how the light of the gospel has gone out of institutions as the result of enemy infiltration. This text has become fundamental for TCNE to understand its identity as part of God's army and the spiritual warfare that opposes our mission. The tendency towards apostasy and the struggle to understand it, is at the heart and soul of this thesis. The consistent theme of redemption has its counterpart with the parallel theme of apostasy. We are admonished and warned to be vigilant lest our adversary rob us and ultimately destroy us. Harvard, Yale, and Princeton Universities were all chartered to prepare ministers and missionaries to reach the new developing world with the gospel of Jesus Christ. These are some of the most prestigious educational institutions in the world today, but they are not known for producing missionaries and ministers like they once were.

Theological reflection ought to inform all our ministry practices. If the spirit goes out of a man, he is dead and his soul has left him. We say he is no longer alive. However, that is not a true statement. D.L. Moody put it in these words,

Some day you will read in the papers that D.L. Moody of East Northfield, is dead.<sup>92</sup> Don't you believe a word of it! At that moment I shall be more

---

<sup>92</sup> William R. Moody, *D.L. Moody* (New York: MacMillan Company, 1930), 32.

alive than I am now; I shall have gone up higher, that is all, out of this old clay tenement into a house that is immortal- a body that death cannot touch, that sin cannot taint; a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.<sup>93</sup>

Theological reflection informs us that everybody is going to live forever. Our bodies are only containers of who we really are. The essence of our being is not material, it is spirit.

To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lamp stands: I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false. You have persevered and have endured hardships for my name, and have not grown weary. Yet I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lamp stand from its place. (Revelation 2:1-5)

If the light goes out of a Christian organization it may live on, as a zombie, without its soul and spirit alive. The metamorphous seems to be so subtle that nobody sees it happening. This drift happens and there is no collective conscience to rise up and say, we have to repent or we will be lost. This occurs in church movements as well as in para-church organizations. The need for repentance (*metanoia*)<sup>94</sup> is an essential part of doing ministry in a fallen world. We need to live in a constant state of repentance because sin (*hamartia*) is an ever present reality in the world in which we live. It is a mistake to think that repentance is a one time act or that a Christian organization is invulnerable to sin. We need to constantly be on alert to the reality of how sin in its

<sup>93</sup>Ibid., 32.

<sup>94</sup>Peter Senge, *The Fifth Discipline* (New York: Bantam Doubleday Dell Publishing Group, Inc., 1990), 13.

various forms—dysfunctional primary/relational systems, dysfunctional secondary/organizational systems or a lack of spiritual integrity—can invade our lives and our organizations at any time our guard is let down.

One of the laws of systems thinking is that cause and effect are not closely related in time and space.<sup>95</sup> This means that an organization may experience financial prosperity as a result of great faith and the sacrifice of many committed to the vision. However, this blessing can become a curse when financial stability secures an operational budget that is no longer dependant on faith. In this scenario it may be possible for the Holy Spirit to give birth to a movement, for God to provide resources to carry out its mission, and for infrastructure to be added to support its life. However, with all this is still the danger that the spirit and soul of the organization may depart while the organization continues to function on infrastructure alone. The problem with this, however, is that only machines can function without a soul or spirit.

Christian organizations can become very mechanical in their operations. When programs are being funded everything may look like all is well, but from God's point of view, the organization may be in an apostate state and may be in need of repentance.

I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see. (Revelation 3: 15-18)

---

<sup>95</sup> Ibid., 63.

Many believe that if there is financial prosperity nothing else can be wrong. This is especially true for churches and para-church ministries operating in the USA today. The fundraising department generates the revenue to meet the entire budgetary goal. The human resource department has resources and hires capable people to fill every position that the organization needs to function. It appears to all like a well oiled machine. People in key positions can become like interchangeable parts of a motor. If you need an executive director, you hire one. If you need a chief financial officer, you hire one. You hire all the people you need, with the skill set required by the job description established. This stage of prosperity may be the most dangerous because it is assumed that it is a sign of God's blessing.

The YMCA founder, George Williams, did not even dream that he would need millions of dollars and a complex organizational flow chart to get started. He only felt that somebody had to bring the love of Christ to those street kids in London. Then he started doing it by faith himself, and as he shared the vision, born from God's heart, for these kids, God the Holy Spirit began to stir and call others to help. It began to spread and grow exponentially through relational networks of people. God the Holy Spirit was the CEO, CFO, and COO of the whole thing. George Williams was just obedient to the leading and conviction of the Holy Spirit, and the rest of the story is history. The YMCA is everywhere around the Globe. God's blessing and provision for the YMCA created a world-wide movement.

This world-wide organization no longer is out preaching the gospel of Jesus Christ on the streets to wayward youth. It is important for TC to reflect on this and seek to understand how it happened. Financial growth and capital acquisitions should never

be automatically equated with a sign from above that all is well. During times of financial growth and prosperity we must be sensitive to the deceitfulness of pride. This pride may cause us to see ourselves in a way that blinds us to way God sees us, as in the case of the church in Laodicea.

### **TCNE is Recruiting, Training and Deploying an Army for God in Order to Forcefully Advance His Kingdom**

In the New Testament the term *ekklesia*, means literally “the called out ones” and is translated “church” in the New Testament. Eldin Villafaña speaks of the church as, “The community of the Spirit in Society.”<sup>96</sup> Villafaña speaks about the role of the Holy Spirit challenging the Church in “re-thinking identity and vocation”<sup>97</sup> TCNE began this rethinking process of their identity and vocation as an organization in the summer of the year two thousand. We began to question our mission and ask ourselves the question, are we a rehabilitation center or are we a church? TCNE came to the conclusion that our mission goes far beyond merely rehabilitation individuals; we are called to raise up an army for God.

The theological framework of this vision is covered in chapter two of this thesis. The doctrine of the Kingdom of God informs and influences everything TCNE believes about our corporate identity and our mission. This fresh vision has had a profound affect in everything we do. The theological paradigm is credited to Eldin Villafaña and was

<sup>96</sup> Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Maryland: University Press of America, 1992), 150.

<sup>97</sup> Ibid., 216.

developed under the following three headings, Theology of place, Theology of peace, and Theology of prayer.<sup>98</sup>

### **Theology of Place Provides the Context of Our TCNE Mission**

A theology of place challenges TCNE to understand that discipleship must be contextualized to the social correlates of its constituency. A social spirituality seeks to impact the communities in which TCNE is operating with the students and staff of the ministry. Without a theology of place, strategies for discipleship may seek to avoid critical engagement in the real world because of a fear that students will not be able to handle the temptation in a given environment. This fear was the primary reason for seeking a rural context for the second phase of the TC ministry. The Founding Director of the first TC farm, Rev. Frank Reynolds, writes in his book, “*If we could just get them away from this scene (Brooklyn NY) and teach them how to live the Christian lifestyle, we knew that they, (inner city kids), would be able to make it. As the Board discussed this we decided a farm somewhere would be the ideal place.*”<sup>99</sup> This decision, in my opinion, reflects a deficient theology of place and as a result weakens the overall discipleship goal that they attempted to achieve. It is imperative for TC to be culturally relevant with regards to its discipleship strategies. The urban context, for discipleship, requires a different strategy from a rural context. By removing the boys from the city, you take the

<sup>98</sup> Theology of place, social spirituality, Theology of peace, shalom, the mission of the church, Theology of prayer, spiritual warfare against principalities and powers. This spiritual warfare understands the systemic nature of sin in individuals and institutions. Lecture notes from Eldin Villafañe in DMin Residency 2.

<sup>99</sup> Frank Reynolds with Joan Kruger, *Is There a God?* (Lenexa: 3CrossPublishing, 2006), 64.

social context out of the discipleship equation. Scripture instructs us, that the power needed to live an overcoming life comes through the work of the Holy Spirit and faith in the word of God.

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. (2 Peter 1:3-4)

A theology of place, will not allow us to see an individual's (vertical) relationship with God alone. It must also include our relationships (horizontal) with others and the world in which we live. Villafaña makes this point clear.

There is a need to extend the evangelicals' classical understanding of spirituality's struggles with the flesh, the world, and the devil with their social correlates, namely, sinful social structures, the "world" (*kosmos*) and "principalities and powers." The evangelical church is thus challenged to acknowledge that an authentic and relevant spirituality must be holistic, responding to both the vertical and horizontal dimension of life. The inclusion of the social dimension in a redefinition of spirituality is the missing ingredient of contemporary evangelical spirituality.<sup>100</sup>

A theology of place should compel us to examine the way we think about the Teen Challenge ministry. What is the best way to include active engagement in our communities as an essential part of our discipleship training? We must avoid the tendency to isolate the discipleship process to a sterile environment—like a classroom—or believe that spiritual development takes place in a chapel service alone. It is easy to feel spiritual and on fire for God in a Holy Spirit charged Teen Challenge chapel service,

---

<sup>100</sup>Eldin Villafaña, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 15.

but the true test of spiritual development can only be measured by trials and temptations that are overcome outside the classroom and chapel in the real world.

### **Theology of Peace Defines the Mission of TCNE**

TCNE is a church in as much as it is a community of people, called by God, in order to advance his Kingdom. TCNE does not see itself as a Christian rehabilitation program. Our mission is defined, authorized and empowered by the great commission, to evangelize and make disciples. It is okay for others to see us as an organization dedicated to rehabilitation because that is what God uses to bring people to our doors. In this way TC has a strategic advantage to present the gospel, *kerygma*, to a people or group that might never be reached by the ministry efforts of a traditional church. Evangelism and discipleship, in obedience to the great commission, must always be the heart and soul of why we do what we do.

The goal of helping people to become sober is a noble cause. The goal to help people gain the life skills necessary to be gainfully employed is a very good work that benefits both the individual and society. However, these goals do not define the mission of forcefully advancing the Reign of God and can never be confused for our highest purpose and our highest calling. A.A. started out as an evangelical outreach with drunks receiving Christ as their Savior and deliverer. Today, A.A. is the world's largest recovery program but they no longer preach the gospel of Jesus Christ. It has become one more example of a world-wide organization that has lost the light of the gospel from which it was born. If TC is to avoid this from happening it must maintain a firm theological foundation for all its ministry operations.

The mission of the church (TCNE) is categorized and understood by (1)

**Kerygma:** this is the proclamation of the gospel in word and deed. (2) **Koinonia:** the church is the *Koinonia* of the Spirit. (3) **Diakonia:** the service of the church in and by the Spirit. (4) **Leitourgia:** the worship in the Spirit.<sup>101</sup>

**Kerygma:** TCNE is a ministry that is proclaiming in word and action the gospel of the Reign of God. This “good news” brings “shalom” to all those who will receive it.

Villafañe develops the richness of the meaning of “shalom” to be, “wholeness, soundness, completeness, health, harmony, reconciliation, justice, welfare-both personal and social.”<sup>102</sup> TCNE is an instrument of God to preach and be agents of shalom to those who come to us bound by addiction and in the communities in which we serve. This proclamation ministry, *Kerygma*, has produced a harvest of fruit that has empowered TCNE to grow and multiply in every aspect of its ministry. This growth has occurred primarily from the inside out as a result of a proclamation ministry. Our pastors and leaders today were in the dormitories as students a few years ago. They came to TC to get off of drugs; each came with a long list of broken relationships and failed attempts at trying to get sober. Today they are living epistles of the gospel being read by men and women who come to TC just like they did. The *Kerygmatic* task of TCNE is not focused as much on saving individual souls as in building the community of the Spirit, the Church. In this way TCNE is forcefully advancing the Reign of God by recruiting and training an army for God.

<sup>101</sup> Eldin Villafañe, *The Liberating Spirit Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, 1992), 216.

<sup>102</sup> Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 3.

***Koinonia*** is also a powerful force that has greatly contributed to the Growth of TCNE. We are one ministry that is operating in twelve different locations in seven different States. The *koinonia* of the Spirit is what makes us one ministry and powerfully united. I like what Villafaña points out, there is an evangelistic cutting edge to the *Koinonia*, because it is a sign to the world, a true demonstration of the promise and presence of the Reign of God. In this way *Koinonia* enhances the *Kerygma* because it demonstrates and gives credibility to the message we proclaim. As a result TCNE has become a fellowship of committed followers of Jesus Christ. This fellowship continues to grow each month as more men and women embrace the call of God and commit to being part of the TCNE community.

TCNE gathers together from all its locations every last Friday of each month to celebrate together a graduation service. At this celebration service we recognize and confer a diploma upon those who have finished the fifteen month curriculum of TCNE. This service is attended by many friends and family of those receiving their diplomas. It is also attended by all the students and staff that make up the entire fellowship, *Koinonia*, of TCNE. There is a powerful time worship and praise to the Lord Jesus Christ. This monthly gathering builds the faith of all who attend. Everyone hears the personal testimonies of how faith in Christ has miraculously changed the lives of each graduate.

TCNE also comes together three times a year for a conference which we call spiritual emphasis. Every April this conference is held for four nights and five days at a camp owned by Young Life Ministries in Glen Spey, N.Y. All staff and their families as well as all students from every TCNE location attend the conference. These gatherings are centered on fellowship and great food, great preaching and training, and incredible

worship and praise celebration. These gatherings have nurtured and developed the *Koinonia* of TCNE in a powerful way. When we all gather together it is often referred to as the whole TCNE tribe. This tribal culture has developed out of our gathering together to be the army of Jesus Christ to forcefully advance His Kingdom.

***Diakonia:*** Teen Challenge is a powerful model of a missional *diakonia*. Teen Challenge provides faith-based recovery from addiction. This social service is provided to anyone without prejudice. We often advocate for those in the judicial system offering an alternative to incarceration. We are a resource for recovery treatment without any financial requirements. Anybody can come to TCNE even if they have no economic source of sponsorship. This is made possible because of the many things we do to generate the revenue we need to underwrite our operational costs. The Apostle Paul was a tentmaker. His missionary team worked hard making tents so that they could economically support their missionary enterprise of forcefully advancing the Kingdom of God. TCNE has developed many micro enterprises that serve to generate revenue and facilitate our discipleship program with the men and women in our ministry.

These micro enterprises provide job training for our students and an opportunity for each student to contribute to making TCNE accessible to everyone God sends our way. These businesses have been the economic engine that has generated the capital needed to increase our capacity to help more men and women each year. TCNE has two full-service car washes, two thrift stores, professional catering and cleaning services; we also have snow removal contracts, general labor contacts, a roofing company and have even provided security services for university graduations. There is not anything that we

will not consider doing (if it is legal). These micro enterprises serve in our communities and also provide a prophetic witness for the Kingdom of God at the same time.

***Leitourgia*** is another powerful facet of the mission of TCNE. This speaks of TCNE as a worshiping community. Worship is an act of service to God. Paul describes the offering of ourselves as a living sacrifice as our reasonable act of worship (Romans 12:1-2). Jesus set the pattern. He laid down His life for us. It is a required prerequisite of discipleship to lose our life in order to find it. We celebrate and worship God together as his body (Church) when we gather in His name; but true worshippers are not just singers they are those who are serving God in Spirit and in truth. Our service and work that we do is worship unto the Lord. This has a profound affect on the attitude and motivation one has toward work. “Whatever you do, work at it with all your heart, as working for the Lord, not for men,” (Colossians 3:23).

The whole of Scripture is a commentary on the worshipping life and vocation of God’s people. Jesus reminded the Samaritan woman that worship must be in spirit and in truth (John 4:23-24). Worship in the “chapel services” must be complemented in the “neighborhoods” of the world. The way we treat others in the world around us demonstrates our spirituality or lack of it. Matthew 25 is quite clear that in a mysterious but profound way our service to the needy (taking in drug addicts), feeding the hungry, clothing the naked, taking in strangers, visiting the prisoners – is a ministry to Christ.<sup>103</sup>

TCNE has sought to be a ministry known by hospitality. This value comes from our understanding that our attitude and treatment of others is a reflection of worship. We

---

<sup>103</sup> Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Maryland: University Press of America, Inc., 1992), 218.

have intentionally cultivated a spirit of hospitality into our ministry program. When a new student enters TCNE, we have developed a seventy-two hour treatment plan. During this period we dedicate a leader to the new student to make him both feel welcome and loved. The first seventy-two hours are crucial for a student to adjust to being at TC or decide to leave. Every new student who arrives is in a state of crisis. They often only show up at TC because they have no where else to go; every other door has been closed to them. We want them to know that God brought them to us because he has a plan and a purpose for their lives. This one-on-one personal attention is designed to convince the student that they came to the right place because God has been trying to get their attention and because he has a plan for their lives.

### **Theology of Prayer Defines the Nature of Our Struggle to Advance the Kingdom of God in a Fallen World**

It is through the power of God's Holy Spirit that we are empowered to advance His Kingdom. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

In Ephesians 6 we learn that we must put on the full armor of God if we are to withstand the wiles of Satan. We cannot confront and pull down the strongholds of sin, if we are not walking in step with the Spirit, depending on Him for our strength, authority and anointing. "Since we live by the Spirit, let us keep in step with the Spirit" (Galatians 5:25). In 1 Timothy 6:12, Paul, exhorting his son in the faith, says, "Fight the good fight of the faith." We are involved in the struggle of the faith in the context of a fallen world. The Kingdom or Reign of God will not advance if there are not forceful spiritual warriors

to advance its cause. “From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it” (Matthew 11:12).

We must be empowered by the Holy Spirit, in order to confront sin both individually and structurally. TCNE is a Pentecostal ministry and understands the Spirit’s baptism is for the missional vocation of the church. Villafaña speaks about the challenge to fulfill the prophetic and vocational role of the baptism in the Spirit. Pentecostalism has been recognized as a powerful worldwide force in evangelism, missions, church growth and spirituality. He also points out that Pentecostalism’s prophetic voice against sinful social structures and on behalf of social justice have been missing. He challenges the narrow (individualistic) interpretation of many Pentecostal groups.

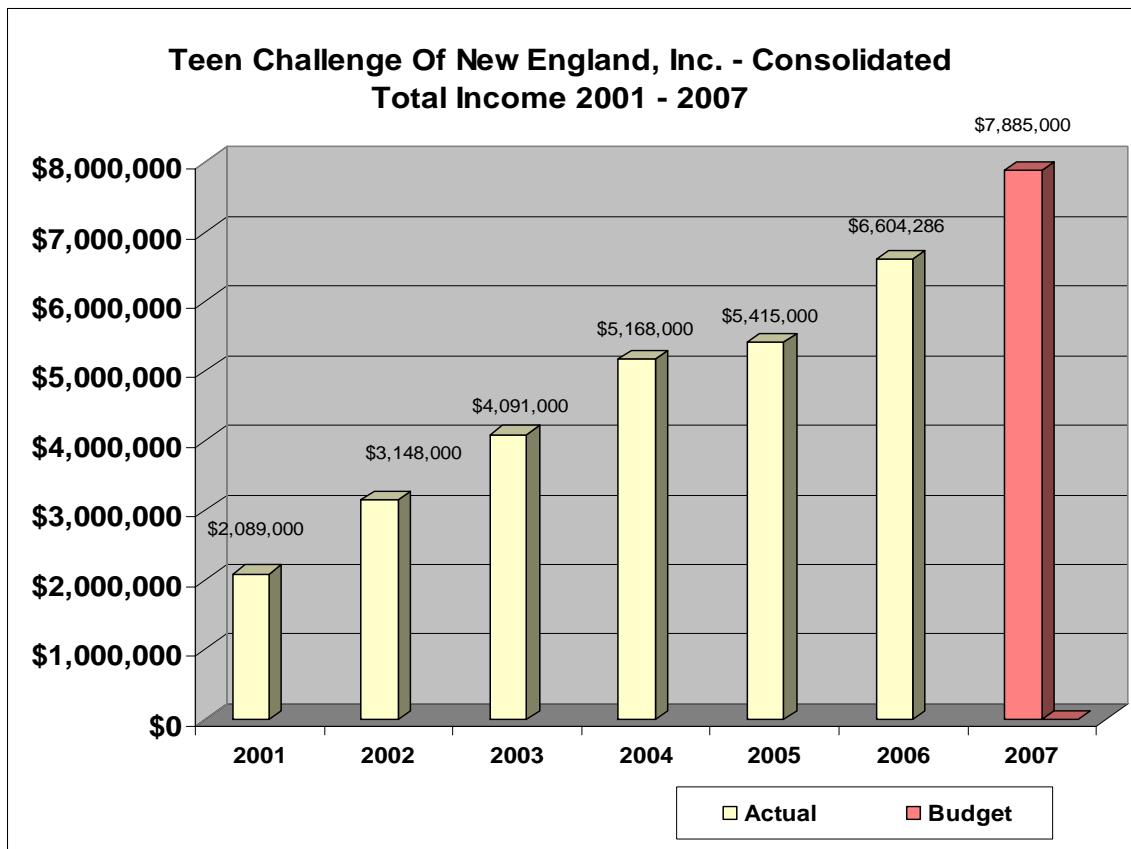
I agree with him when he says, “While the universal, egalitarian, scope of the baptism of the Spirit is present in the “culto,” *its greater purpose* in the service of the Spirit’s historical project is not present.<sup>104</sup> The baptism of the Spirit is rightfully seen as empowerment for service, impacting the believer deeply, giving him/her tremendous boldness, a heightened sense of personal holiness, a new sense of self worth and personal power.”<sup>105</sup> The Spirit’s historical project is to empower the church to forcefully advance the Reign of God. This is the mission of TCNE and we understand that without divine power to carry out the fight we will loose the battle. Our weaponry to fight this battle is spiritual.

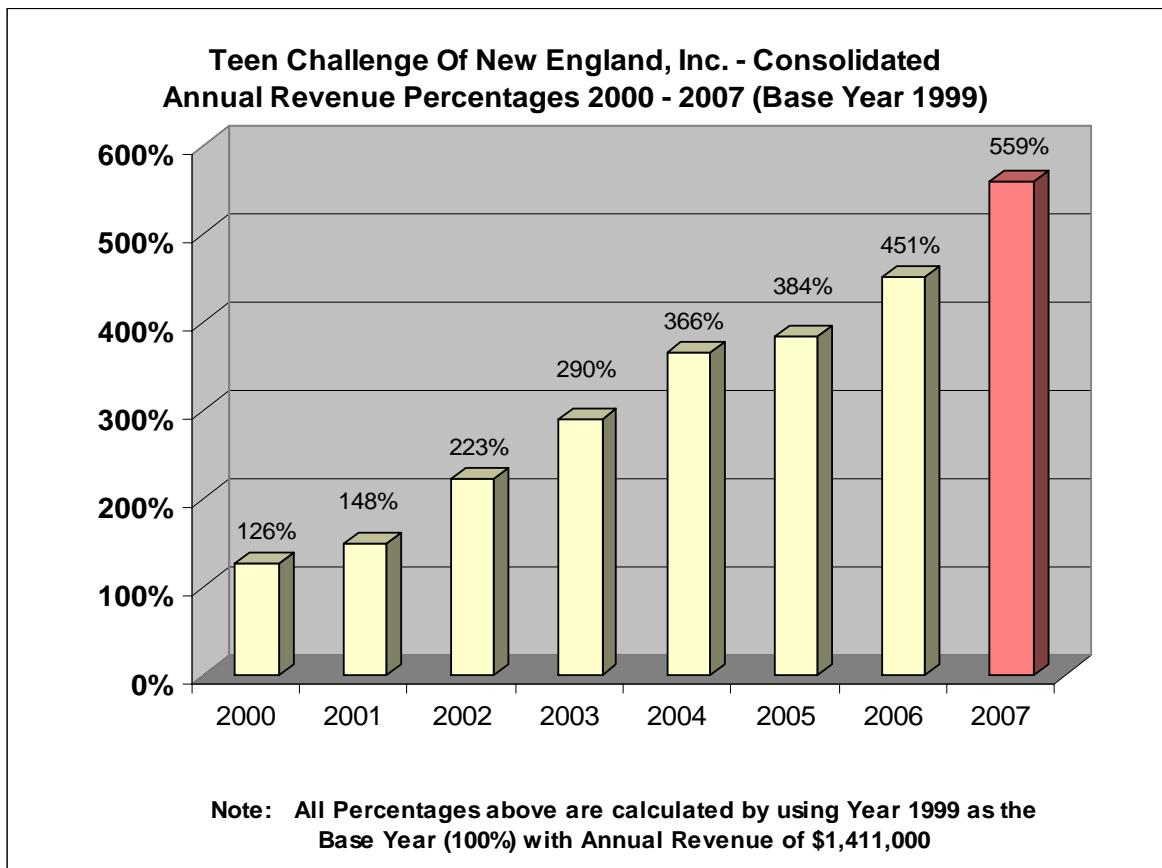
<sup>104</sup> “culto” is a Spanish term for church service

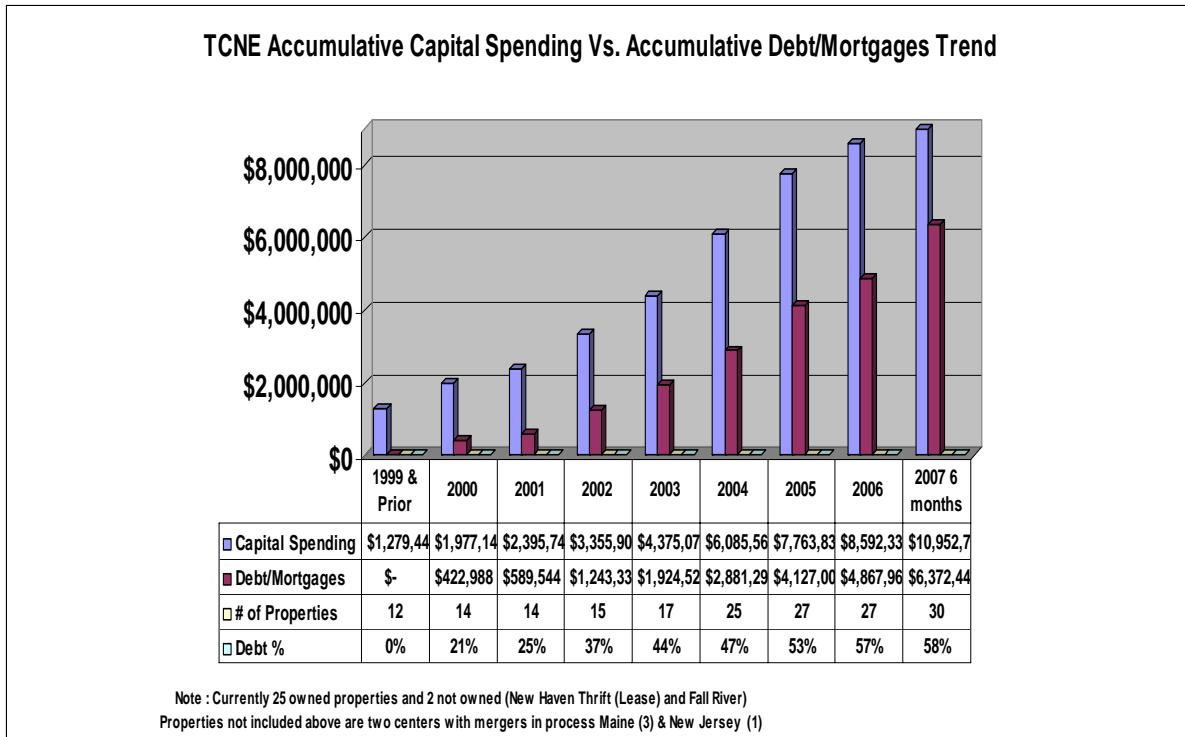
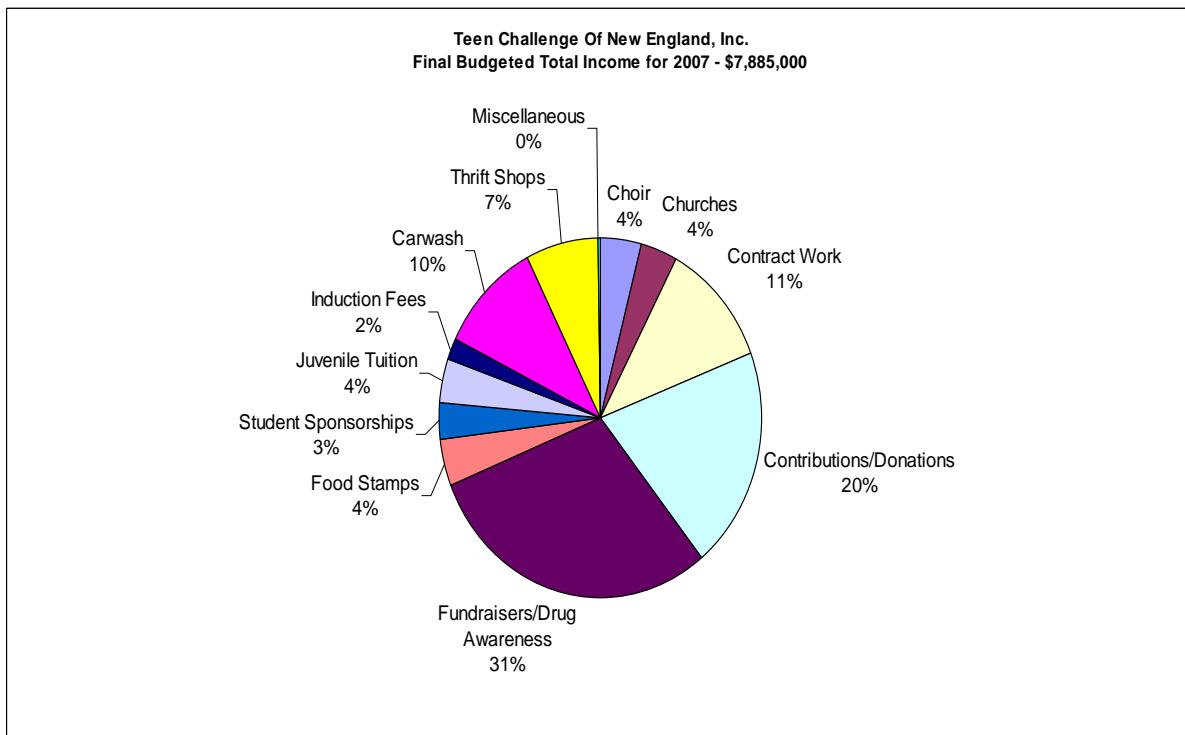
<sup>105</sup> Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 204. (“*its greater purpose*,” *italics emphasis mine*).

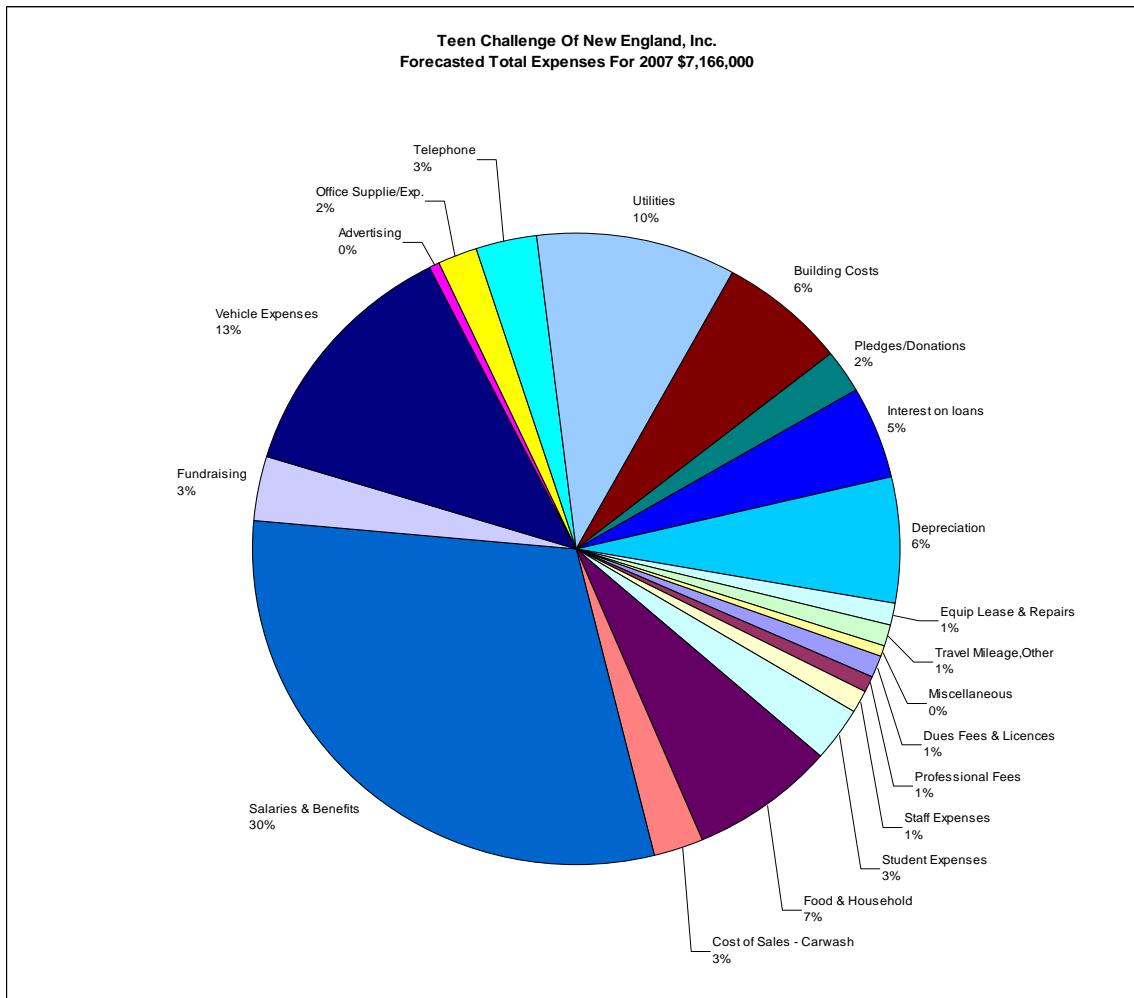
A theology of prayer/ spirituality is concerned with both personal transformation/piety in our “vertical” relationship with God and social transformation in our horizontal relationships in society. Understanding that this world is the battleground--the mystery of iniquity—is the nature of our struggle. The mystery of iniquity impacts all of life. It is responsible for the individual lives and families that have been destroyed because of addiction. It is also responsible for the organizations that were once powerful Kingdom ministries, forcefully advancing the Kingdom of God, becoming converted to secular humanism. If the passion for Christ is lost, if the great commission no longer defines and empowers the organization’s mission, then the organization is in an apostate state. A vital Spirituality is essential for a Kingdom ministry; but if the Spirit goes out of a Christian institution, it may continue to function as a secular organization for many years and centuries to come. This is why TCNE has redefined who we are and everything we do in the light of this theological reflection.

The results of TCNE have been inspiring to all who have been involved in the process. The following graphs illustrate the dynamic growth that TCNE has been experiencing as an organization.

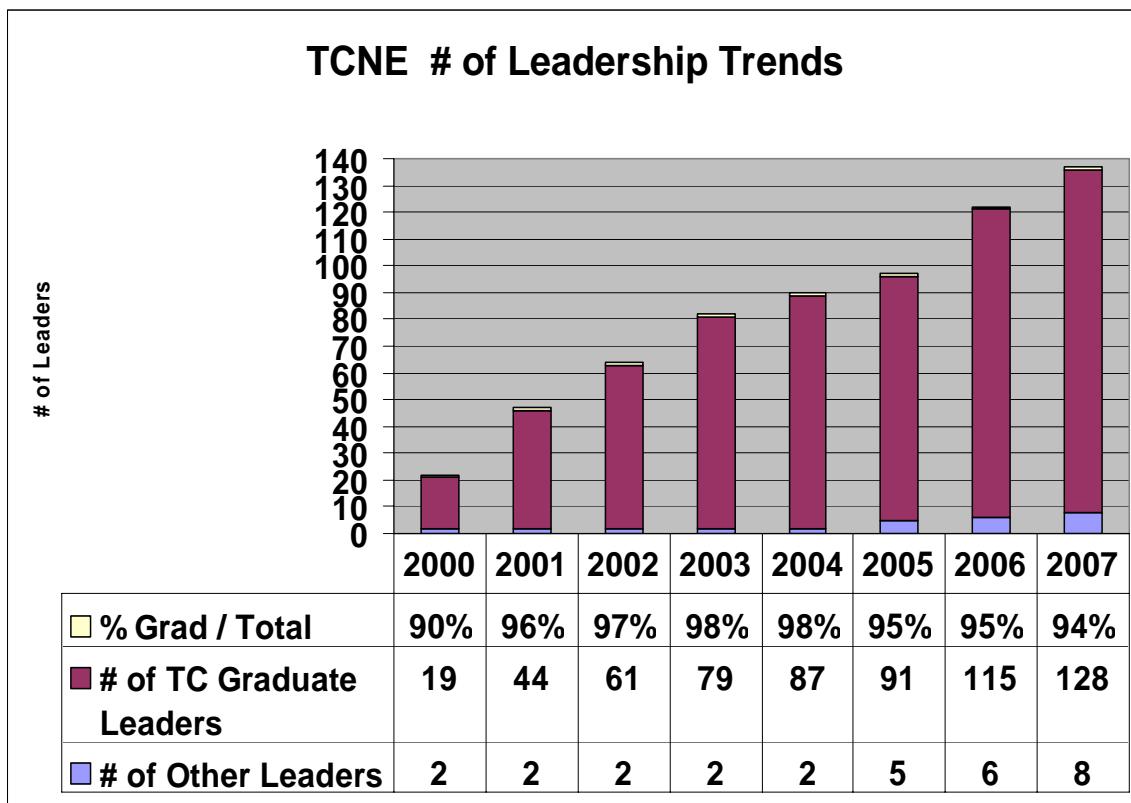
**TABLE 8. Revenue Growth**

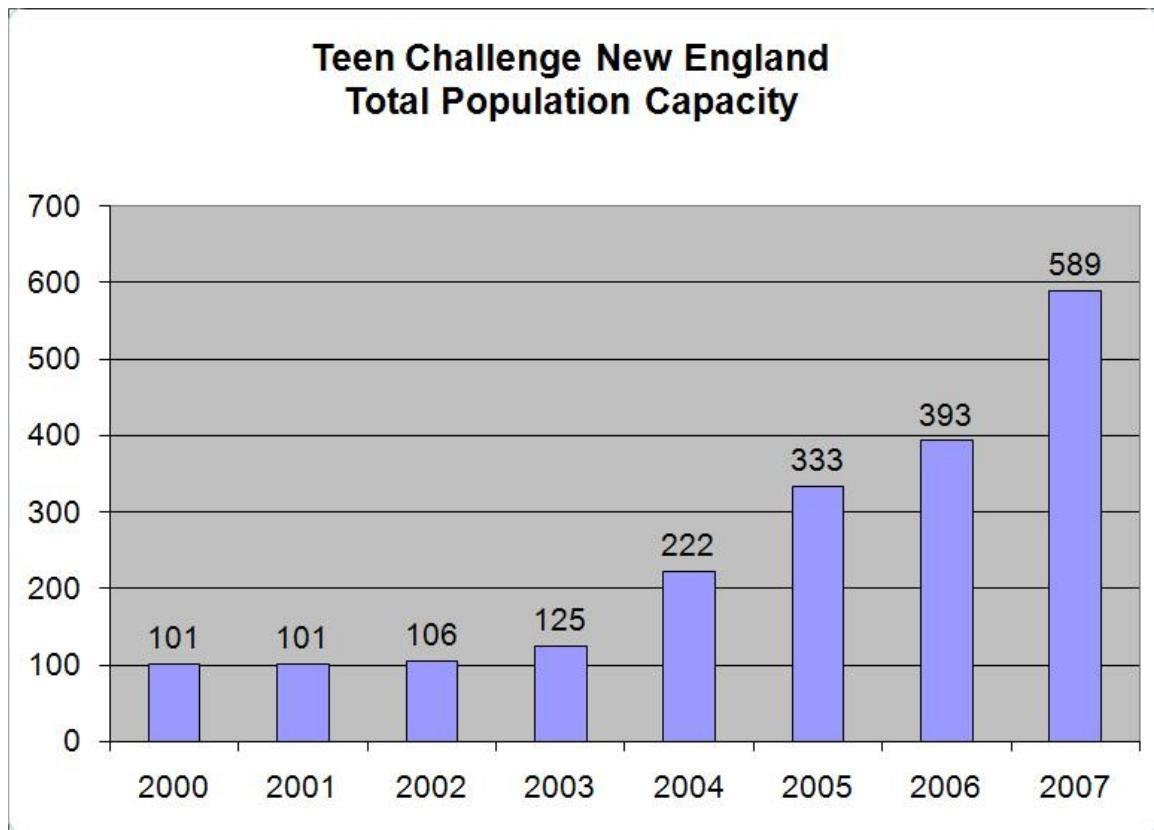
**TABLE 9. Exponential Revenue Growth**

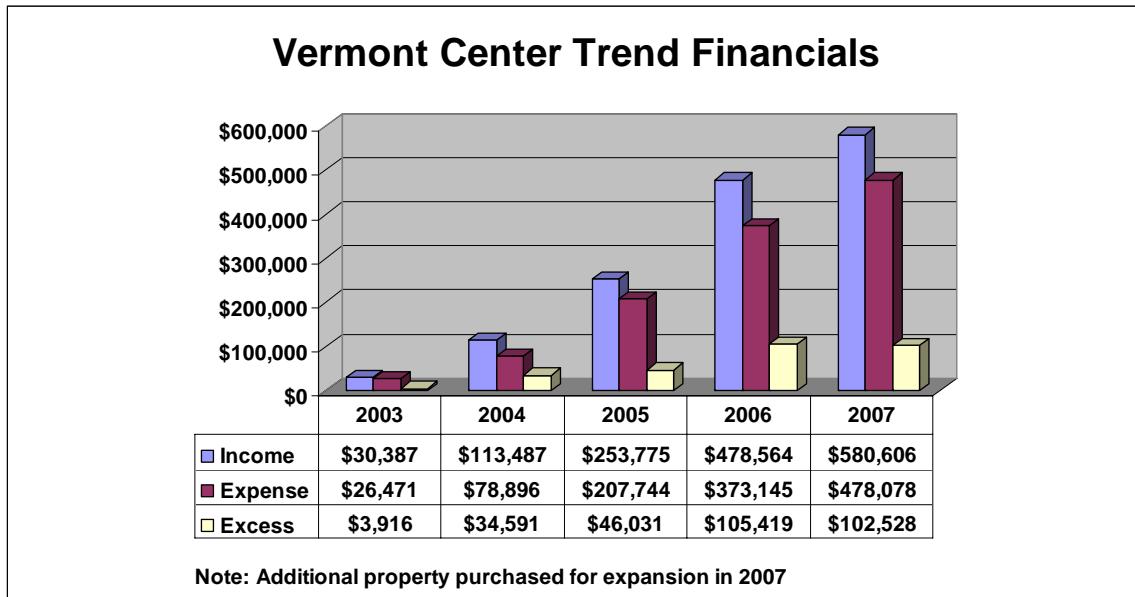
**TABLE 10. Capital Growth for Expansion****TABLE 11. Final Budgeted Total Income- 2007**

**TABLE 12. Forecasted Total Expenses- 2007**

**TABLE 13. The Growth & Development of Leadership**  
**(From within the TCNE system)**



**TABLE 14. Student Bed Capacity**

**TABLE 15. Healthy Growth & Development of a TC Center**

106

---

<sup>106</sup> The TCNE Vermont Campus demonstrates the healthy growth and development of a TC Center working systemically as a team with a vision in place. This graph illustrates how the ministry has grown over a 5 year period.

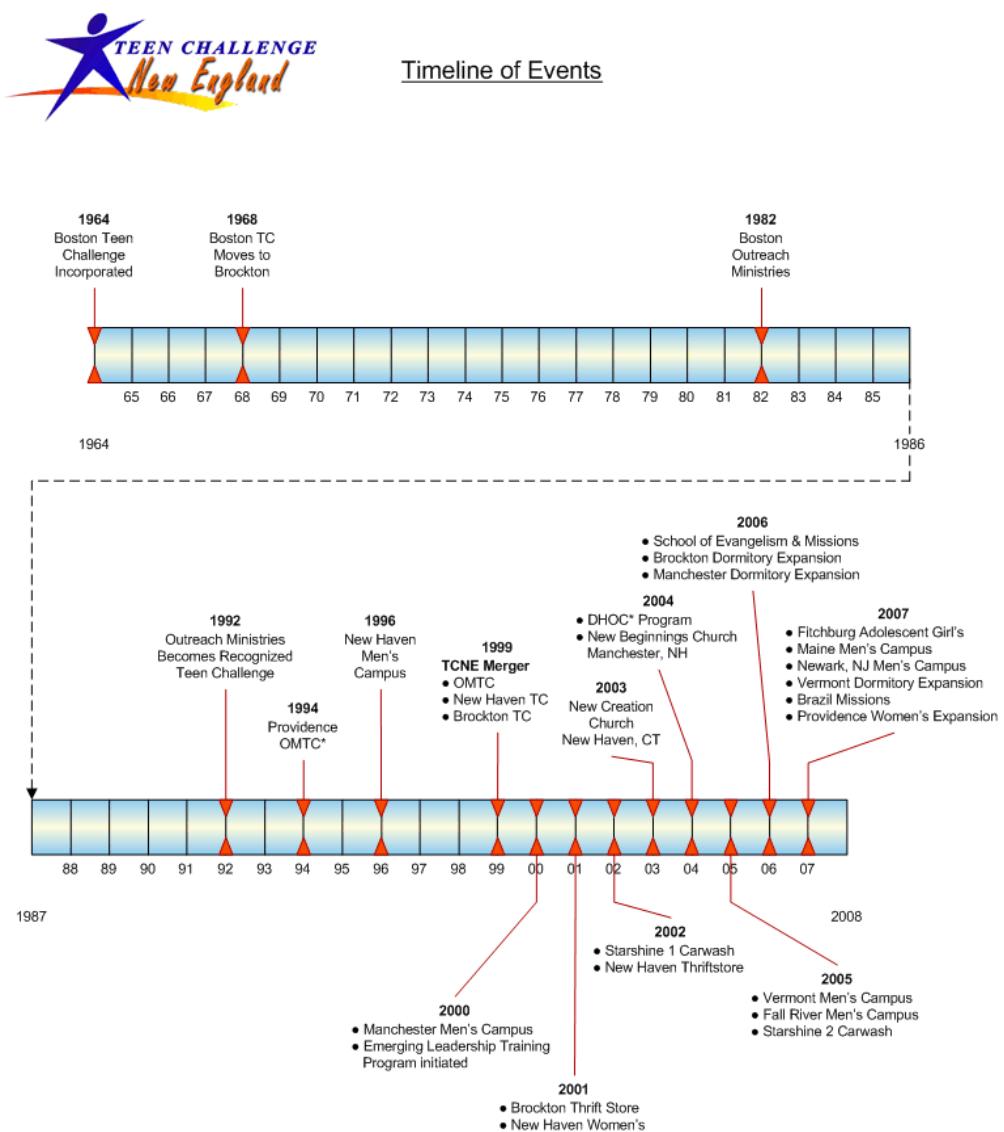
### **Next Steps/Recommendations for Further Study**

The following items are some pointers toward next steps and recommendations for further study. As a learning organization we recognize that an organizational cultural of ongoing learning and transformation must be nurtured.

- (1) To consider both formal and informal ways that we can continue to nurture and reinforce our learning community culture within TCNE.
- (2) To consider ways that TCNE can collaborate with the broader system of the Assemblies of God to be an influence for Kingdom growth and development.
- (3) To consider what would need to happen in order for TC USA and TC global to become one organizational corporation.
- (4) To consider how the spiritual principles of this thesis be developed into a series of courses that will guide TC in the years to come as a means of preventing us from going the way of other organizations that have lost their theological convictions and their ability to operate their organization within a redemptive mental model.
- (5) To consider ways that TC might add measurements to their certification standards that will better enable the national office to evaluate spiritual vitality as a standard for renewal of certification of each ministry location.

## APPENDIX 1

### TEEN CHALLENGE NEW ENGLAND TIMELINE



\*OMTC – Outreach Ministries Teen Challenge  
\*DHOC – Dartmouth House of Correction

## APPENDIX 2

### TCNE STAFF & STUDENTS AT LAKE CHAMPION 2006



**Brockton Campus**



**Boston Campus**



**Providence Campus**



**Vermont Campus**



**New Haven Campus**

**APPENDIX 3**  
**BEFORE & AFTER PICTURES OF TCNE GRADUATES**



APPENDIX 4  
TCNE CAMPUS WALK THROUGH

**Teen Challenge New England, Inc.**

**Regional Headquarters – Brockton, MA**



Administration Building  
1315 Main St., Brockton, MA 02301

1968 – Original site of Brockton Teen Challenge

1999 – Became Regional Headquarters

**Brockton Men's Campus – Brockton, MA**  
1315 Main St., Brockton, MA 02301



Brockton Campus – Gym & Ministry Offices



2006 - Brockton Dormitory Expansion



Brockton Staff Housing  
1305 Main St., Brockton, MA 02301



Brockton Staff Housing  
1279 Main St., Brockton, MA 02301

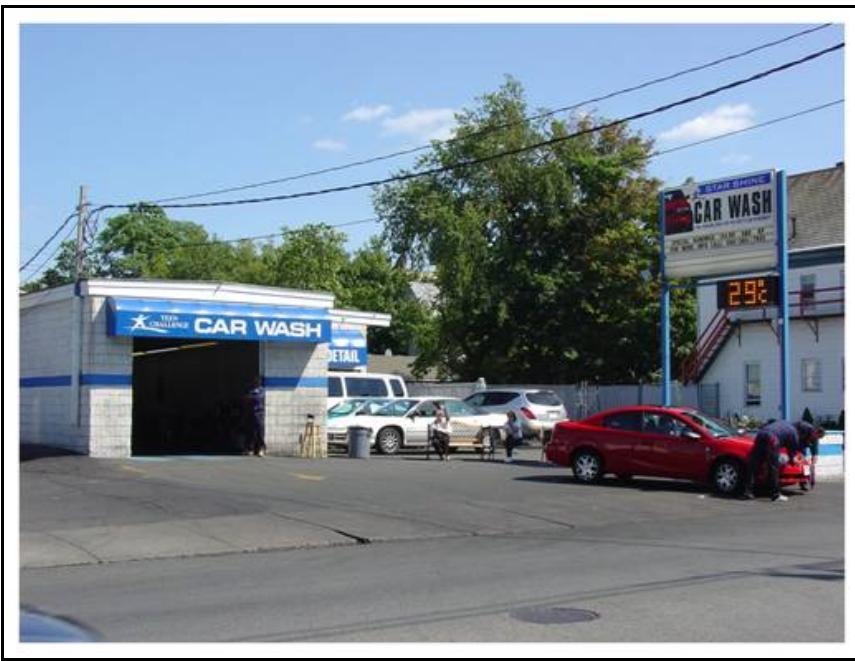


Brockton Chapel & Multiuse Building  
1315 Main St., Brockton, MA 02301



Brockton Thrift Store  
1161 Main St., Brockton, MA 02301

2001 – Thrift store opened



Star Shine Car Wash 1  
444 Main St., Brockton, MA 02301

2002 – Car Wash 1 opened



Star Shine Car Wash 2  
1075 North Montello St., Brockton, MA 02301

2005 – Car Wash 2 opened

**Boston Men's Campus – Dorchester, MA**

9 Bloomfield St., Dorchester Center, MA 02124

1992 – Original Boston Outreach building



86 Bloomfield St., Dorchester Center, MA 02124

2003 – Induction Center



54 Bloomfield St., Dorchester Center, MA 02124

2004 – Administration Building



11 Newcomb St., Roxbury, MA 02118

2007 – Boston dormitory expansion

**Fall River Men's Campus – Fall River, MA**  
257 Cherry St., Fall River, MA 02720



2005 – Fall River Men's Campus opened

**Augusta Men's Campus – Winthrop, ME**  
11 Hudson Ln., Winthrop, ME 04364



2007 – Maine Men's Campus



2007 – Dormitory Expansion

**Manchester Men's Campus – Manchester, NH**  
147 Laurel St., Manchester, NH 03103



2000 – Manchester Men's Campus



216 Laurel St., Manchester, NH 03103

2006 – Manchester Dormitory Expansion

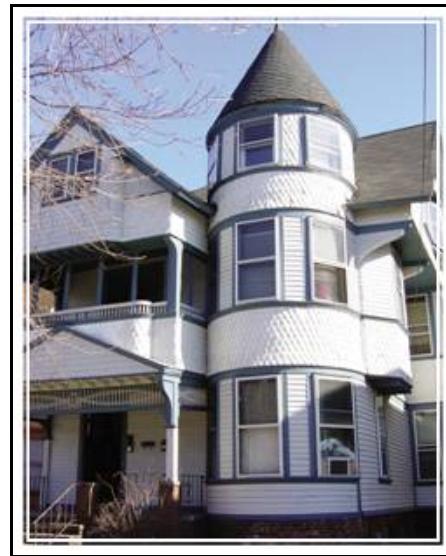
**New Haven Centers – New Haven, CT**

Men's Campus – 86 Spring St., New Haven, CT 06519

Women's Campus – 465 Howard Ave., New Haven CT 06519



2003 – Men's Campus



2004 – Women's Campus



Ministry Offices



2003 - New Creation Outreach Church



475 Howard Ave.  
2004 - Staff Housing



92 Spring St.  
2004 - Administration



37 Frontage Rd., East Haven 06512

2002 - New Haven Thrift Store

**Newark Men's Campus – Newark, NJ**  
49 Brookdale Ave., Newark, NJ 07106



2007 - New Jersey Men's Campus

**Providence Women's Campus – Providence, MA**



572 Elmwood Ave., Providence, RI 02907

1994 - Providence Women's Campus



242 Adelaide Ave., Providence, RI 02907

2007 – Dormitory Expansion

**Twin Cities Girl's Campus – Fitchburg, MA**

53 Highland Ave., Fitchburg, MA 01420

2007 – Twin Cities Adolescent Girl's Academy

**Vermont Men's Campus – Johnson, VT**  
1296 Collins Hill Rd., Johnson, VT 05656



2005 – Vermont Men's Campus (Dormitory & Chapel)



130 Highland Ave., Hardwick, VT 05843

2007 – Dormitory Expansion

**Dartmouth House of Correction Program – Dartmouth, MA**



2004 – DHOC Program Initiated

**APPENDIX 5**  
**TEEN CHALLENGE NEW ENGLAND**  
**CREDENTIALS CONFERRED**

<b>Year Credentialed</b>	<b>Name</b>	<b>Gender</b>	<b>Ethnicity</b>	<b>TC Graduate</b>
1999	Jimmy Lilley	Male	African American	Yes
2002	Jose Quinones	Male	Hispanic	Yes
2002	Luciano Rubio	Male	Hispanic	Yes
2002	Arthur Stafford	Male	African American	Yes
2003	Thomas Parker	Male	Caucasian	No
2003	Steve Gadomski	Male	Caucasian	No
2003	Jose Benitez	Male	Hispanic	Yes
2003	Joseph Radzikowski	Male	Caucasian	Yes
2003	David Lekberg	Male	Caucasian	Yes
2003	Joshua Fulton	Male	Caucasian	Yes
2003	Richard Welch	Male	Caucasian	Yes
2004	Jonathan Mello	Male	Cape Verdean	Yes
2005	Kathy Campbell	Female	Caucasian	No
2005	Eddie Campbell	Male	Caucasian	No
2006	Richard Longo	Male	Caucasian	Yes
2006	Shondi Fabiano	Female	Caucasian	Yes
2006	Peter Fabiano	Male	Caucasian	Yes
2006	Carl Stephens	Male	African American	Yes
2006	William DuRoss	Male	Caucasian	Yes

2006	James Hufnagle	Male	Caucasian	Yes
2006	Tabatha Mello	Female	Caucasian	Yes
2006	John Wilsey	Male	Caucasian	Yes
2006	Jeffrey Brothers	Male	Caucasian	Yes
2006	Meredith Jenkins	Female	Caucasian	No* *Married to a TCNE Graduate
2006	Craig Jenkins	Male	Caucasian	Yes
2006	Cathy Smith	Female	African American	Yes
2007	Cheri Howes	Female	Caucasian	Yes
2007	Mike Visocchi	Male	Caucasian	Yes
2007	Eugene Santiago	Male	Hispanic	Yes
2007	Frank Ward	Male	Caucasian	Yes
2007	Apryl Cordry	Female	Caucasian	No*
2007	Mike Cordry	Male	Caucasian	Yes
2007	Oscar Cruz	Male	Hispanic	Yes
2007	Allison Cruz	Female	Caucasian	No*
2007	Nick Mastrobuono	Male	Caucasian	Yes
2007	Dennis Knox	Male	Caucasian	Yes
2007	Trevor Mosley	Male	Caucasian	Yes
2007	Garry Burgess	Male	African American	Yes
2007	Pedro Melendez	Male	Hispanic	Yes
2007	Mike Durso	Male	Caucasian	Yes
2007	Kelia Canan	Female	Hispanic	No
2007	Miguel Canan	Male	Hispanic	No
2007	Chris Mello	Male	Cape Verdean	Yes
2007	Russell Lopes	Male	African American	Yes

2007	Korlis Pettee	Female	African American	Yes
------	---------------	--------	------------------	-----

## APPENDIX 6

### MINISTERIAL COURSE REQUIREMENTS FOR RECEIVING CREDENTIALS WITH TEEN CHALLENGE NEW ENGLAND

#### **Ministerial Course Requirements**

##### **Global University**

All academic requirements established by Teen Challenge New England Inc. cannot be changed and are binding on Teen Challenge New England Inc. procedures.

#### **Certified Minister**

Synoptic Gospels: The Life and Teachings of Christ

Introduction to Pentecostal Doctrine

Acts: The Holy Spirit at Work in Believers

Prison Epistles: Ephesians, Colossians, Philippians, and Philemon

Introduction to Hermeneutics: How to Interpret the Bible

The Local Church in Evangelism

Assemblies of God History, Missions, and Governance

Pastoral Ministry\*

Beginning Ministerial Internship

\*TCNE Training Seminar

**Licensed Minister**

Introduction to Theology

New Testament Survey

Old Testament Survey

Romans

Introduction to Homiletics

Eschatology

Effective Leadership

Conflict Management for Church Leaders\*

Intermediate Ministerial Internship

\*TCNE Training Seminar

**Licensed Minister Transition Program**

**(Students who completed their Level One (Certified Minister) studies under the previous eleven-course plan will be required to take the following transition program as level Two.**

Introduction to Pentecostal Doctrine

Acts: The Holy Spirit at Work in Believers

Prison Epistles: Ephesians, Colossians, Philippians and Philemon

Romans

Eschatology

Pastoral Ministry\*

Effective Leadership

Conflict Management for Church Leaders\*

Intermediate Ministerial Internship

\*TCNE Training Seminar

## BIBLIOGRAPHY

Anderson, Neil. *The Bondage Breaker*. Eugene: Harvest House Publishers, 1993.

B., Dick. "Alcoholics Anonymous History: The James Club And The Original A.A." *Dick B's website*. <http://www.dickb.com/JamesClub.shtml>. (accessed December 2006).

\_\_\_\_\_. "Information of the Biblical History of Alcoholics Anonymous." *Dick B's website*. [www.dickblog.com/roots01.html](http://www.dickblog.com/roots01.html). (accessed December 2006). Maui: American Creations of Maui, 2006.

Bakke, Ray. *A Theology as Big as the City*. Illinois: Intervarsity Press, 1997.

\_\_\_\_\_. *The Urban Christian: Effective Ministry in Today's Urban World*. Downers Grove, IL: InterVarsity Press, 1987.

Barna, George. *The Power of Vision*. Ventura: Regal Books, 1992.

Barnes, Albert. *Leaders on Leadership*. Ventura: Regal Books, 1997.

\_\_\_\_\_. *Notes on the New Testament: Explanatory and Practical*. Grand Rapids: Baker Book House, 1949.

Bennis, Warren. *On Becoming a Leader*. Cambridge: Perseus Books, 1989.

Blanchard, Ken, and Phil Hodges. *The Servant Leader*. Nashville: J. Countryman, 2003.

Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: SCM Press Ltd, 1961.

Bono, Edward de. *Six Thinking Hats*. New York: Back Bay Books/ Little, Brown and Company Hachette Book Group USA, 1985, 1999.

Bossidy, Larry, and Ram Charan. *Execution: The Discipline of Getting Things Done*. New York: Crown Business, 2002.

Bruce, F. F. *New Testament History*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1969.

Campolo, Anthony. *The Success Fantasy*. Wheaton: Victor Books, 1987.

Carle, Robert, and Louis Decaro Jr. *Signs of Hope in the City*. Valley Forge: Judson Press, 1999.

Chalfant, John. *Abandonment Theology*. Winter Park, Florida: America – A Call to Greatness, 1999.

Christian, Jayaumar. *God of the Empty Handed: Poverty, Power and Kingdom of God*. Monrovia, California: World Vision, 1999.

Claman, Victor, David Butler, and Jessica Boyatt. *Acting on Your Faith*. Boston: Insights Incorporated, 1994.

Coleman, Robert. *The Master Plan of Evangelism*. Old Tappan, New Jersey: Fleming H. Revell Company, 1982.

Collins, Jim. *Good to Great*. New York, NY: Harper Collins Publishers, 2001.

Conn, Harvie. *A Clarified Vision for Urban Mission: Dispelling the Urban Stereotypes*. Grand Rapids: Zondervan Publishing House, 1987.

Conwell, Russell. *Life of Charles H. Spurgeon*. Washington: Edgewood Publishing Co., 1892.

Cook, Jerry, and Stanley Baldwin. *Love, Acceptance & Forgiveness*. Glendale: Regal Books, 1979.

Costas, Orlando E. *Liberating News: A Theology of Contextual Evangelism*. Grand Rapids: Eerdmans, 1989.

Covey, Stephen. *The 7 Habits of Highly Effective People*. New York: Free Press, 1989.

\_\_\_\_\_. *Living the 7 Habits*. New York: Simon & Schuster, 1999.

Cox, Harvey. *The Secular City: Secularization and Urbanization in Theological Perspective*. New York: Colliers Books/Macmillan Publishing Company, 1965.

Depree, Max. *Called to Serve*. Grand Rapids: William B. Eerdmans Publishing Company, 2001.

\_\_\_\_\_. *Leadership is an Art*. New York: Doubleday, 2004.

\_\_\_\_\_. *Leadership Jazz*. New York: Dell Publishing, 1992.

Detwiler, Gregg. "Nurturing Diaspora Ministry and Mission in and through a Euro-American Majority Congregation." Doctoral Thesis, Gordon-Conwell Theological Seminary, 2001.

Duewel, Wesley. *Touch the World through Prayer*. Grand Rapids: Zondervan, 1986.

Elugardo, Nika, Gregg Detwiler, Grace Lin. "Strategic Action Project: Planning Phase Final Report." Boston: Applied Evaluation Systems, 2006.

Ellul, Jacques. *The Meaning of the City*. Grand Rapids: Wm. B. Eerdmans Publishing House, 1970.

Esbeck, Carl, Stanley Carlson-Thies, and Ronald Sider. *The Freedom of Faith-Based Organizations to Staff on a Religious Basis*. Washington: The Center for Public Justice, 2004.

Fee, Gordon, and Douglas Stuart. *How to Read the Bible for All Its Worth*. Grand Rapids: Zondervan, 1993.

Finney, Charles. *Revivals of Religion*. USA: Fleming H. Revell Co.

Galileo, Secundo. *The Way of Living Faith: A Spirituality of Liberation*. San Francisco, CA: Harper & Row, 1988.

Garcia, Freddie and Ninfa. *Outcry in the Barrio*. San Antonio: Freddie Garcia Ministries, 1988.

Garrison, Alton. *Hope in America's Crisis*. Springfield: Gospel Publishing House, 2007.

Godin, Seth. *The Purple Cow*. USA: Portfolio, a member of the Penguin Group, 2003.

Gonzalez, Justo. *Mañana Christian Theology from a Hispanic Perspective*. Nashville: Abingdon Press, 1990.

Gordon, Dr. T. David. *New Testament Survey*. South Hamilton: Semlink Gordon-Conwell Theological Seminary, 2000. <http://www.gordonconwell.edu/okenga/semlink/>.

Green, Clifford. *Churches, Cities, and Human Community*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1996.

Greenway, Roger S., and Timothy M. Monsma. *Cities, Missions' New Frontier*. Grand Rapids: Baker House, 1989.

Greenway, Roger S. *Apostles to the City: Biblical Strategies for Urban Missions*. Grand Rapids: Baker Book House, 1978.

Gundry, Robert. *A Survey of the New Testament*. Grand Rapids: Zondervan, 2003.

Harper, Nile. *Urban Churches Vital Signs*. Grand Rapids: William B. Eerdmans Company, 1999.

Hendrix, Olan. *Three Dimensions of Leadership*. St. Charles: ChurchSmart Resources, 2000.

Huston, Sterling. *Crusade Evangelism and the Local Church*. Minneapolis: World Wide Publications, 1984.

Hybels, Bill. *The Volunteer Revolution*. Grand Rapids: Zondervan, 2004.

Kaiser, Walter. *Toward an Old Testament Theology*. Grand Rapids: Zondervan Publishing House, 1978.

Keck, Leander. *Paul and His Letters*. Philadelphia: Fortress Press, 1988.

Kenney, Betty Jo. *The Missionary Family*. Pasadena: William Carey Library, 1983.

Keyes, Dick. *Beyond Identity*. Carlisle: Paternoster Press, 1998.

Kimball, Dan. *The Emerging Church*. Grand Rapids: Zondervan, 2003.

Kriegbaum, Richard. *Leadership Prayers*. Wheaton: Tyndale House Publishers, 1998.

Latourette, Kenneth. *A History of Christianity Beginnings to 1500*. New York: Harper Collins Publishers, 1975.

\_\_\_\_\_. *A History of Christianity Reformation to the Present*. Peabody: Hendrickson Publishers, 2005.

Lencioni, Patrick. *Death by Meeting*. San Francisco: Jossey-Bass, 2002.

\_\_\_\_\_. *The Five Dysfunctions of a Team*. San Francisco: Jossey-Bass, 2002.

\_\_\_\_\_. *The Four Obsessions of an Extraordinary Executive*. San Francisco: Jossey-Bass, 2002.

Linthicum, Robert. *City of God, City of Satan: A Biblical Theology of the Urban Church*. Grand Rapids: Zondervan Publishing House, 1991.

\_\_\_\_\_. *Empowering the Poor: Community Organizing Among the City's "Rag, Tag, and Bobtail."* Monrovia: MARC, 1991.

Longley, Arthur. *The Christian Charisma*. Fairfield: Expositor Publications, 1974.

Lovelace, Richard. *Dynamics of Spiritual Life*. Dowers Grove: InterVarsity Press, 1979.

\_\_\_\_\_. *Renewal as a Way of Life*. Downers Grove: InterVarsity Press, 1985.

Lucado, Max. *Just Like Jesus*. Nashville: Word Publishing, 1998.

Marcum, David & Smith, Steven. *Economics: what makes ego our greatest asset (or most expensive liability)*, 2007.

Maxwell, John. *Developing the Leaders Around You*. Nashville: Thomas Nelson Publishers, 1995.

\_\_\_\_\_. *The 17 Laws of Teamwork*. Nashville: Thomas Nelson Publishers, 2001.

McGee, Gary. *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959*. Springfield: Gospel Publishing House, 1986.

\_\_\_\_\_. *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions Since 1959 Volume 2*. Springfield: Gospel Publishing House, 1989.

Miranda, Jesse. *Liderazgo y Amistad*. Miami: Editorial Vida, 1998.

Mitchell, Ron. *A Call to Authentic Christianity Organic Faith*. Chicago: Cornerstone Press Chicago, 1998.

Moody, William R. *D.L. Moody*. New York: MacMillan Company, 1930.

Mott, Stephen Charles. *Biblical Ethics and Social Change*. New York: Oxford University Press, 1982.

Nance, Jerry. *From Dream to Reality: Principles for Building a Non-Profit Organization*. Columbus: 2007.

Nida, Eugene. *Understanding Latin Americans*. Pasadena: William Carey Library, 1974.

Niebuhr, H. Richard. *Christ and Culture*. New York: Harper & Row Publishers, 1951.

Padilla, C. Rene. *Mission Between the Times*. Grand Rapids: William B. Eerdmans Publishing Company, 1985.

Patton, John. *Pastoral Care in Context, An Introduction to Pastoral Care*. Louisville: Westminster/John Knox Press, 1993.

Paul, Cecil. *Passages of a Pastor, Coping with Yourself and God's People*. Grand Rapids: Zondervan Publishing House, 1981.

Peace, Richard. *Small Group Evangelism*. Downers Grove: InterVarsity Press, 1985.

Petersen, Douglas. *Not by Might nor by Power*. Carlisle: Regnum Books International, 1996.

Pinn, Anne, and Anthony Pinn. *Black Church History*. Minneapolis: Fortress Press, 2002.

Rainer, Thom S. *Break Out Churches*. Grand Rapids: Zondervan, 2005.

Reader, A. *Perspectives on the World Christian Movement*. Pasadena: William Carey Library, 1981.

Reynolds, Frank with Kruger, Joan. *Is There a God?* Lenexa: 3CrossPublishing, 2006.

Sanders, J. Oswald. *Dynamic Spiritual Leadership*. Grand Rapids: Discovery House Publishers, 1999.

Senge, Peter M. *The Fifth Discipline*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1990.

Senge, Peter, Richard Ross, Bryan Smith, Charlotte Roberts, and Art Kleiner. *The Fifth Discipline Fieldbook*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1994.

Senge, Peter, C. Otto Scharmer, Joseph Jaworski, and Betty Sue Flowers. *Presence*. New York: Doubleday, 2004.

Shaw, Mark. *10 Great Ideas from Church History*. Illinois: Intervarsity Press, 1997.

Shelley, Bruce. *Church History in Plain Language*. Waco: World Books, 1982.

Spencer, Aída, and William Spencer. *The Global God*. Grand Rapids: Baker Books, 1998.

\_\_\_\_\_. *Joy Through the Night*. Downers Grove: InterVarsity Press, 1994.

Stanley, Andy, Reggie Joiner, and Lane Jones. *7 Practices of Effective Ministry*. Sisters: Multnomah Publishers, 2004.

Stott, John. *Between Two Worlds*. Grand Rapids: William B. Eerdmans Publishing Company, 1982.

Stuart, Dr. Douglas. *Old Testament Survey*. South Hamilton: Semlink Gordon-Conwell Theological Seminary, 1999. <http://www.gordonconwell.edu/ockenga/semlink/>.

Taylor, J. Hudson. *Hudson Taylor*. Minneapolis: Bethany House Publishers by arrangement with China Inland Mission.

Tzu, Sun. *The Art of War*. New York: Delacorte Press, 1983.

Villafaña, Eldin. *Beyond Cheap Grace: A Call to Radical Discipleship, Incarnation, and Justice*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2006.

\_\_\_\_\_. UR1035: *The Church in the City: Confronting Issues in Contemporary Society*. Residency 3 Class Lecture Notes. (June 17-28, 2002).

\_\_\_\_\_. *The Liberating Spirit Toward an Hispanic American Pentecostal Social Ethic*. Lanham: University Press of America, 1992.

\_\_\_\_\_. *A Prayer for the City*. Washington: Library of Congress, 2001.

\_\_\_\_\_. *Seek the Peace of the City*. Grand Rapids: William B. Eerdmans Publishing Co., 1995.

\_\_\_\_\_. *Transforming the City*. Grand Rapids: William B. Eerdmans Publishing Co., 2002.

Wallis, Jim. *Faith Works*. New York: Random House, Inc., 2000.

Walvoord, John F, Zook B. Roy. *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*. United States: SP Publications, 1983.

Welch, Jack, and John Byrne. *Jack Straight From the Gut*. New York: Warner Books, 2003.

Wilkerson, David. *The Cross and the Switchblade*. New York: Bernard Geis Associates, 1963.

Williams, Morris. *Partnership in Mission*. Springfield: Division of Foreign Missions, 1986.

Willimon, William. *Worship as Pastoral Care*. Nashville: Abingdon Press, 1979.

Wimberly, Edward. *African American Pastoral Care*. Nashville: Abingdon Press, 1991.

Willmington, Dr. Harold. *Doctrine of the Trinity*. Lynchburg: Liberty Home Bible Institute, 1985.

Wood, George O. *Core Values: Serving Christ's Cause with Effectiveness and Excellence*. Springfield: Gospel Publishing House, 2007.

Yaxley, Trevor, and Carolyn Vanderwall. *William & Catherine The Life and Legacy of the Booths Founders of the Salvation Army*. Minneapolis: Bethany House Publishers, 2003.

Yoder, John H. *The Politics of Jesus*. Grand Rapids: Wm. B. Eerdmans Publishing House, 1972.

Yoder, Perry B. Shalom: *The Bible's Word for Salvation, Justice, and Peace*. Newton, KS: Faith and Life Press, 1987.

## VITA

Rodney Bernard Hart was born in Newton, Massachusetts on December 20, 1956.

In 1975, Rodney sought help at Teen Challenge International of Brockton, MA, where he graduated the TC Program. Then Rodney went on to Twin Oaks Leadership Academy and in 1979 he completed the 2 year diploma program. He also worked with David Wilkerson, TC Founder, on an evangelistic team in the inner cities across America. In 1983, he received his Bachelor's Degree in Biblical Studies from Logos Bible College.

In 1982 Rodney returned to Massachusetts and founded Outreach Ministries, a TC Ministry in the inner cities of Boston and Providence. From 1982-1990, he studied at Gordon-Conwell Theological Seminary in Boston, and he received his Masters of Religious Education Degree.

In 1990, Rodney responded to God's call on his life to go to South America to establish the Teen Challenge Ministry. As the Latin American coordinator for TC, he encouraged and led the development and growth of Teen Challenge throughout Central and South America; including a center on the grounds of a federal prison in Paraguay.

In 1999, Rodney returned to the United States to assume his current position as the President of TCNE. Under his leadership, TCNE has grown from 3 locations with 13 staff and 48 students to its current 10 locations throughout New England and New Jersey. Rodney completed his D. Min. Residency at Gordon- Conwell Theological Seminary from 2001-2002. He will complete his Doctoral of Ministry studies in May of 2008.